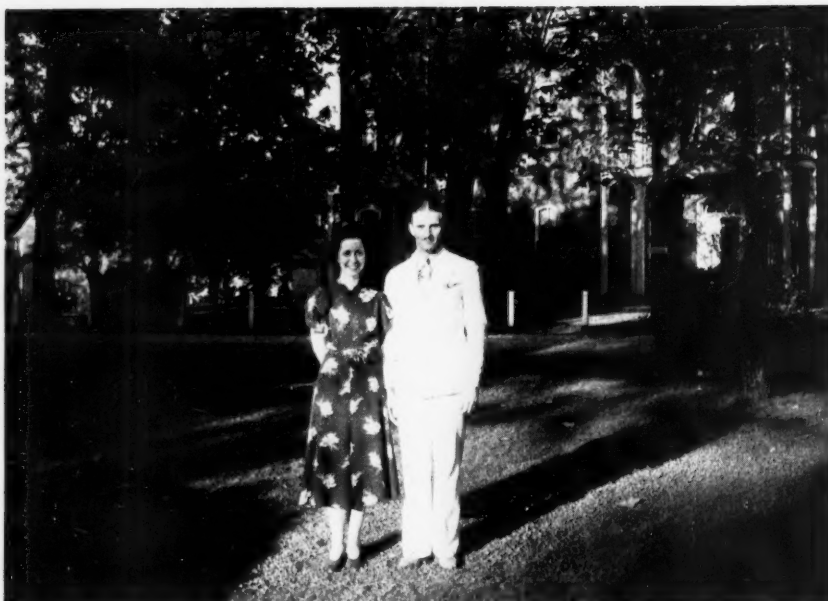


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**MOODY
MONTHLY**
JUNE ♦ 1938

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UNIVERSITY OF ILLINOIS



The Parthenon, Nashville, Tenn.



The beautiful campus affords an ideal opportunity for wholesome diversion and recreation.

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Carefully
the
Following
Facts
About**

THE BOB JONES COLLEGE

Cleveland, Tennessee

- Located in the beautiful Tennessee Valley section of the South. Interdenominational, co-educational, orthodox, Christian. Students from the best homes in practically every state in the Union and a number of foreign countries. Enrollment increased four hundred per cent in ten years.
- Specializes in personal attention. Engaged in training orthodox, Christian leaders: lawyers, physicians, teachers, preachers, business men, business women, etc.
- A wide variety of courses offered includes four-year college course, four-year high school course, four-year secondary teachers course, two-year elementary teachers course, one-year business and secretarial course.
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- Parents can sleep at night in peace knowing their sons and daughters are safe physically, mentally and spiritually.
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Publication Manager

WILL H. HOUGHTON
Editor

CLARENCE H. BENSON
Associate Editor

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No. 10

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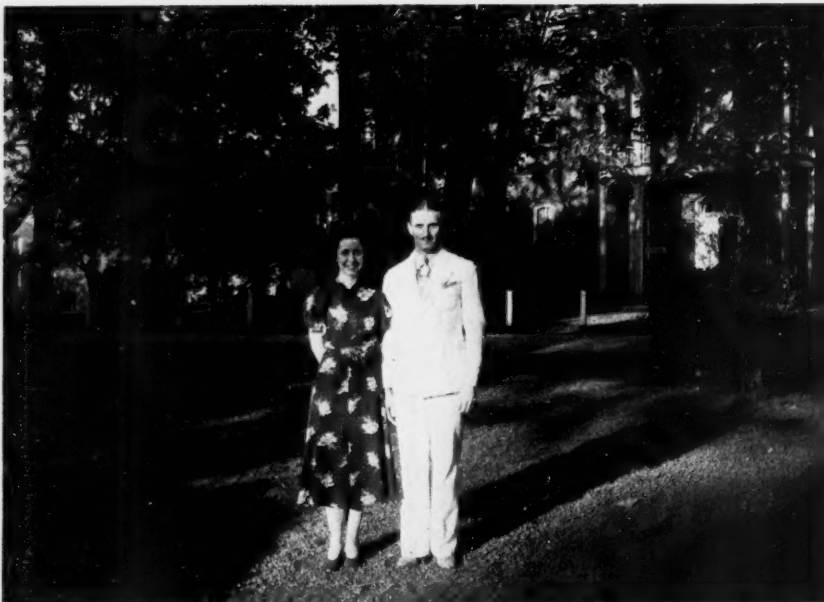
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MOODY MONTHLY

JUNE, 1938

EDITORIAL NOTES

Christians have always rejoiced in the prospect of an inheritance into which we are to come some day. God in His grace

not only brings us into relationship with Himself, but into all the privileges which go with relationship—the intimacy of sonship and the riches of an inheritance. Through one writer, He tells us the inheritance is incorruptible, undefiled, and unfading.

How well we remember in our early days in the pastorate, a woman who refused to accept an inheritance because of the way in which the money had been laid up. As a Christian she was ashamed to profit out of an unclean business even though she was an entire generation away from the business and she herself had never participated. It was a defiled inheritance and she refused it.

We may be sure that our inheritance in Christ is undefiled. He has full and final right to everything He has laid up for us. It was not even obtained by things which in themselves could be corrupted, not with tarnishable gold and silver, but with His own pure, precious blood hath He made provision for us. Glorious inheritance! Gracious Bestower!

The apostle Peter also speaks of it as an unfading inheritance. How meaningful that expression in an age when estates have been dissipated and heirs disappointed! A thousand times in the past ten years, widows have discovered that their well meaning husbands, leaving them stocks and bonds and real estate, have really left them nothing. Shrinking values caused the inheritance to fade away.

Not so your inheritance in Christ. There are no market fluctuations in the realm in which He has placed your investments. "He is able to keep" you and your possessions and to meet your expectations! And the apostle adds that this inheritance is reserved for you, and you are kept for the inheritance. See the grace and power of your Lord in this double keeping. You are kept—the inheritance is kept—and one day you will be brought together. What a wonderful Saviour!

There is an illuminating word from Paul in regard to the Christian's inheritance recorded in Colossians 1:12. According to the

Prepared for the Inheritance

phrase he uses, God "hath made us meet to be partakers of the inheritance."

Worthy of the inheritance? Then it is not of His grace?

Oh, but it is! His grace saves and sustains today and supplies all He has promised for tomorrow.

June, 1938

Our Lord said to His disciples, "I go to prepare a place for you," but this expression from Paul shows us that He is now preparing a people for the place. He is getting the inheritance ready for you, but do not complain if He undertakes to get you ready for the inheritance.

There is a tragedy oft repeated in the world around us. It is the tragedy of an unprepared son falling heir to a well prepared fortune. They say that frequently in this country it is only three generations from overalls to overalls. A hard working father builds a fortune. His son dissipates the fortune, and the third generation has to make a new start.

The question as to what is going to become of a fortune in the next generation might well cause sleepless nights to the wealthy. Jesus stated the problem perfectly when in giving the parable of the rich fool and foretelling his untimely death, He asked, "Then whose shall those things be which thou hast provided?"

God is a Father, but not of the modern maudlin sort. He disciplines His children. School is in session for the Christian while he is in this world, and he must expect difficult lessons and educative experiences which may be far from pleasant. Perhaps one solution to the mystery of suffering is in the fact we are considering. Our God is a good Father and He is making us ready now for the inheritance He is waiting to bestow.

June is the month of student home-coming. With high hopes parents have sacrificed and with great plans youngsters have turned from home to college halls.

And now the school year is over. Back they come. Some of them will be already spoiled for village church and country home. Some of them will be still under the spell of an intellectual egotist who is doing his best to rob them of their faith. Others will be keen enough to see the slavery of sin holding some of the teachers who boast in their "academic freedom." All of these young people need the steady influence of a home where simple faith reigns.

In a syndicated newspaper article by Clayton Rand, he tells the story of a youth who in the middle of his school year suddenly dropped everything to run home for a few days. Now follow the rest of the story and application in Mr. Rand's own words:

"Upon the son's return to college he wrote, 'I know you wondered at my coming, but I felt I must. Many things have been disturbing me lately, unset-

tlung my faith, overturning my philosophy, bringing doubt and darkness to my soul. I just had to go home to get within its atmosphere and feel that sureness of everything again. And I found it.'

"What a sermon! Homes like that are sacred shrines where men renew their wavering faith in God.

"America's great revival for recovery will begin at her family altars, with their traditional integrity and ancient ideals."

Dryden expresses the anxiety of many facing the thought of death when he says,

"Death in itself is nothing,

The "But" of Encouragement

But we fear to be we know not what, We know not where."

It is the "beyond death" of which men are afraid. Take the idea of an eternal future from the race, and society would soon disintegrate. The great restrainer is not law, but the intuitive feeling that sin must be answered for after death.

However, to the mind of the poet it is the uncertainty of what is beyond the grave which is disturbing. There is a sad wail in the "but" he uses. How happy we should be that we do not get our answers from the imagination of the poet.

The beloved John made far better use of the little word "but" when he said,

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

There isn't the slightest hesitation as to the "where" of the Christian. Jesus Christ forever settled that when He said,

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

This is all the guarantee we need as to the place.

"But we don't know," says the poet. "But we know," says John. With Him and like Him—what more could human heart desire or even imagine? "With Him" settles our place, and "like Him" settles our condition for all eternity.

Let poets dream and philosophers speculate. Our assurance depends on neither. We go back to the grace of God as revealed in the word of His eternal Son, "that where I am, there ye may be also."

It was a valued privilege to have a wee bit of fellowship with Sister Abigail at Buf-

falo recently. Christians know her via *Little Is Much if God Is in It*. In conversation something was said about the depression. This good lady motioned toward a stretch of sidewalk outside her window and said,

"Do you see one flagstone has dropped two or three inches and formed a low place which this morning's rain has filled?"

Then she quoted Isaiah 41:18: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water," and said,

"You must have a depression to have a pool."

Thank you, Sister Abigail. Your grateful visitor will try to learn his lesson from your most helpful comment. God can make pools out of depressions and the places of emptiness He will fill. There is no dryness with God. Wells and springs and pools are always the evidence of His presence. Even from the hard and unyielding rock He causes the waters of refreshing to spring forth.

* * *

Cardinal O'Connell, in a recent Boston speech, flayed the modern trend in women's dress. The papers report as follows:

We Commend the Cardinal

"I don't care what the excuse is, whether it is beach fashions or any other type of fashions. There is no excuse for fashions of this type."

The prelate told one thousand women members of Catholic clubs at a convention.

"Don't imitate the foolish fashions. They all started on the stage or in the street. Create your own fashions along sane and modest lines."

Another report in the press adds some words of warning concerning movie attendance on the part of mothers and children.

Good for you, Cardinal! Now if you will follow up your recent remarks by urging the Catholic churches to stop operating carnivals on Sundays, you will make a further contribution to old-fashioned social sanity. These carnivals as conducted in many places, around Chicago in particular, feature gambling devices. It is sad to see a church organization encourage gambling, but it is tragic indeed, when it profanes the Lord's day in so doing.

* * *

Of course, there is a great deal of real poverty in our country, but one wonders if there is also not a lot of avoidable poverty.

A mid-western sociologist has just compiled the statistics which show America spent in bets on horse races exactly the amount spent on the public school system of the nation.

In New York a gambling house was found to be operated by relief checks. In fact, a person could not get in that gambling den except by showing a relief check at the door.

Chicago alone spends \$250,000,000 annually for commercial amusements—movies, dance halls, etc. Think of the food, clothing, and other lines of business which would be helped if the money could be so used. It would be worth the study of the econo-

mist to see if the great prosperity of America was not due to the early success of prohibition before the liquor business raised and spent millions to discredit it. The money turned from liquor channels went into legitimate business and in a few years produced America's greatest period of prosperity.

A decadent age always turns to luxuries and frivolities. The voice of an Isaiah is needed today, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55:2).

There are more serious consequences coming out of it all. Drunkenness among women is on the increase. A judge in Indiana says that a larger proportion of men than women are asking divorce on the ground of drunkenness:

"In 1930, when I first went on the bench, there were very few complaints in divorce actions based on drinking wives. Now it is a regular thing. Never a Friday passes that some husband isn't granted a divorce on the grounds of intoxication on the part of the wife."

"Drunkenness in homes where there are children is a crime against society."

As we are writing this there is before us the house organ of a Y.M.C.A. in a certain large city. This Y.M.C.A. periodical is devoting columns to introducing to each other young people who are its lodging guests. Thirty-seven lines are given to one young lady resident and the description of her closes with these words,

"Drinks moderately, smokes occasionally, and there you are boys—is usually free on Thursday nights."

Parents must be glad (?) to trust their children to that kind of a "Y.M.C.A."! Why are they not at least honest enough to take the "Christian" out of the name?

* * *

The *Reader's Digest* for May gave a condensation of an article by this name from the *Atlantic Monthly*. J. Donald Adams, editor of the *New York Times Book Review*, is the author.

"The Collapse of Conscience"

The article merits wide and careful reading. The writer points out some of the indications of the crumbling of character in lying advertising and endorsements. He might have mentioned the cigarette advertisers in particular, who claim everything from beauty to steady nerves for the users of cigarettes, when even the "chicken-brained" (to borrow from our author) must know that cigarettes ruin nerves and coarsen beauty.

One paragraph is particularly timely:

"There is a distinct flavor of cant about much of the talk concerning social conscience. The phrase slips readily from the tongue. It offers a large and easy generalization, and substitutes a vague beneficence for definite individual responsibility. The true social conscience, it seems to me, is simply the sum of individual consciences."

How interesting this is in the light of the fact that twenty-five years ago, the modernists turned from preaching a gospel of individual regeneration and individual responsibility, to the social gospel. The man was lost in the mass. Society was to be

regenerated because the individual had been ignored.

Let those who agree with Mr. Adams as to the disease, take down the volumes of sermons preached by Wesley and Finney and Moody and see the kind of material which went into the building of personal character in their day. They preached the responsibility of the individual before God to live right and think right and act right and die right. It may be the old-fashioned preaching was a bit harsh, but its emphasis was on righteousness and justice, and it produced uprightness and honesty.

Mr. Adams uses a telling phrase when in referring to a certain miscarriage of justice he speaks of the people's anger which "burned fiercely for a moment and then guttered out, washed over by a wave of sentimentality." The case in point could be amusing if it were not so tragic. The world witnessed the spectacle of a man who was so convinced he was guilty, that he ran away and was brought back at great expense—only to be discharged.

The writer has given us the two causes for the collapse of conscience. First, the emphasis on the collective rather than individual responsibility, and second, the sentimentality of our civilization. The accent is entirely on kindness and mercy and love. Hence the minimizing of righteousness and justice. You cannot build civilization on sentiment.

Yes, Mr. Adams, you are right. "We must find a different faith." It is the faith of our fathers. It is the faith which produced the rugged pioneer character which made the American ideal possible. It is the faith produced by the Bible and the gospel.

* * *

You who are fond of telling stories will enjoy passing on the following:

Recently, a gentleman about seventy-five years of age appeared at the cashier's window at the Moody Bible Institute, and said he had been sent by his wife, who wanted to make a donation. She is a regular listener to radio station W-M-B-I, and decided she wanted to have a part in carrying forward the work. The old couple are in near poverty, but the dear sister thought of a plan. She took a dime bank and began laying aside a dime now and then with the idea that she would save up \$25.00 for the Institute.

The old gentleman said his wife had been in feeble health for the past few weeks and was afraid she might not live to complete the \$25.00, so she had sent him in with what she had gathered up. With tears running down his cheeks, he poured out \$13.00 in dimes.

That is sacred money. You dare not squander or abuse money given out of such sacrifice. O friends, pray that God may make us worthy of the confidence of such consecrated giving.

If you ever expect to enter the kingdom of God, you must give up your thoughts and accept God's thoughts, give up your ways and accept God's way; for His thoughts and ways are as high above ours as is the heaven above the earth.—D. L. Moody.

Moody Monthly

The Secret of Living

By REV. F. W. HABERER, Floyd, Va.

But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

SOMEONE has defined a college as "Mark Hopkins on one end of a log and a student on the other end." Early Greek philosophers gathered a little group about them to whom they imparted their ideas and through whom they made their impression on the world. In a similar way, our Scripture refers to a one-man traveling university which had been conducted for about three and a half years by the greatest Teacher the world has ever seen. This "university" had an enrollment of twelve. The instruction was not limited to a few hours in the morning and the afternoon, but often began "a great while before day," and continued into the late hours of the night, frequently without taking even sufficient time for the needed food and rest. Upon His students rested the hope for the propagation of His gospel and for the spread of His influence over all of mankind. He left no written records. He organized no institutions. He established no parties. Yet it is clearly seen that He intended the whole world as the goal for the spread of His teachings.

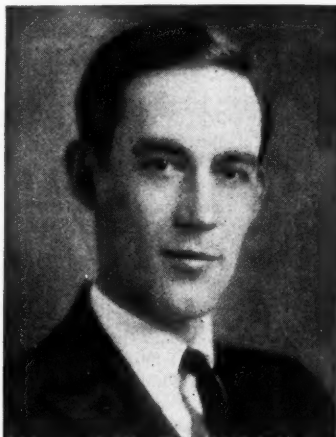
A School of Practical Work

In addition to oral instruction, He provided opportunities for His disciples to put into practice what they had learned. What the modern science of teaching has recently discovered and attempted to put into operation in our schools, was practiced by this Teacher nineteen centuries ago. Vocational training was given, for the "learners" were frequently sent out before their Teacher into the towns and villages, with instructions to do the very things and teach the same words which they had seen Him do and teach. He evidently knew, long before the phrase was coined by modern pedagogy, that "there can be no impression without expression."

The results were not what we would expect. His unselfish spirit of sacrificial service was apparently lost on them. They were constantly quarreling among themselves as to which one deserved the highest awards. Even on the last night, which they all spent together, they were wrangling among themselves over their relative ranks, and proudly ignored an opportunity to put into practice the very things they had been preaching, so that the Teacher finally performed the menial task of ministering to their physical comfort, by washing their feet. Forgiveness might be preached, but a vindictive spirit manifested itself clearly when two of them begged permission of their Teacher to call down fire from heaven "like Elijah." Even those who were doing a like work but who did not happen to be "following with them," were haughtily forbidden to teach or perform miracles in the name of their Master.

The Poor Showing in "the Cross Test"

The cross was as much a "test" of these



Rev. F. W. Haberer

disciples as of their Master. At that examination all the "learners" made poor showings. Judas failed miserably and was "dropped" without any further opportunity. Simon Peter was "conditioned," but after more coaching and instruction he succeeded in becoming the most successful of them all in securing results. Even the "honor student," John, when all the rest had forsaken the Teacher and had fled, followed Him only at a great distance, and apparently made no effort to ally himself publicly with this unpopular Teacher at His public trial. Yet not without reason was he the best loved by his Teacher, for only he of all the disciples is definitely said to have "believed" early on that first Easter morning.

Will the Teacher drop this group completely? No, there is a little more instruction; a few more evidences of the supernatural are offered, and then comes the final exhortation of our text as the Teacher is about to turn His students out of His school to enter upon the task that awaits them. It was truly a "commencement," a beginning of the "greater works" of which He had told them. They were not to lapse into the same old ruts in which He had found them. They had had great privileges and opportunities, and now great things were expected of them.

Facts, those disciples had obtained; inspiration, they had received; experience, in a measure at least, was already theirs. The task awaited them. Yet the dynamic which would drive them all over the then known world, to suffer the things from which they had shrunk—this power was still lacking. Some force, greater than their own volition, was necessary, and the brief statement of their Teacher indicated the kind of motivating power and its source.

I

The Dynamic for Service

"Ye shall receive power, after that the Holy Spirit is come upon you." Unbelievable as it seemed to them, He had already told them that it was necessary for their own good that He should leave them.

Those disciples were now left to make their own decisions, yet in a mysterious way they were guided by the Spirit of their great Teacher, so that one of their number could say, "It seemeth good to the Holy Spirit and to us." Or even more boldly could another believer identify himself with the Spirit of the great Teacher and say to those who resisted his words, "Ye do always resist the Holy Spirit." Stephen was being opposed, but in reality it was the Spirit of the great Teacher finding expression through that humble follower which was being resisted by the mob. The stones may silence the voice of the herald, but the glory of the truth he proclaimed illuminated his countenance so that they "saw his face as it had been the face of an angel."

It is impossible to account for the actions of human nature apart from the plain statements of the Scripture that everyone is empowered either by the spirit of good or the spirit of evil. There is a need for the high ideal of "service" as the driving force in the life of each one of us. Mere "selfish acquisition" is not a worthy motive.

Where Secular Tasks Become Sacred

Not rashly, hurriedly, or unprepared were these disciples to rush out into the task which required more than the acquisition of knowledge or skill. Their knowledge and skill were to be dominated and controlled by the divine Spirit of God who would indwell them. Everything became sacred for those disciples. Our artificial separation into "secular" and "sacred" is meaningless from the viewpoint of the divine. Bezaleel (Exod. 31:3) was filled "with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Gold, silver, brass, precious stones, and wood were to be transformed by his hands into things of artistry and utility. Ability to direct and supervise was evidently also included, as others were named to work with him in a task far too great for any one man and which required skill, ability, and co-operation of all for its consummation.

The apostle Paul included teaching, giving, ruling, and showing mercy along with prophecy and ministry as legitimate spheres for the guidance of the Holy Spirit (Rom. 12:6-8). "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24). Simple and seemingly common matters like "eating and drinking"—in fact, "whatsoever ye do"—all is to be done "to the glory of God" (I Cor.

10:31). When every person realizes this truth and seeks to incorporate it in his or her own experience, then we shall need this dynamic of the Spirit of God to enable us not merely to make a living, essential though that may be, but to build a life. The desire to serve our generation and to leave the world better because we have been in it, is a better motive than attaining to the heights of glory, fame, or wealth for which so many sacrifice everything.

This Motivating Power Is Yours

Like the disciples, we may appropriate it through faith in this greatest Teacher of all mankind. The divine power which was promised to them, was for the purpose of enabling them to accomplish the seemingly impossible task of carrying the teachings of the Master throughout the entire world and making "disciples of all nations." Impossible! Yet within a few years even their antagonists admitted that those Christians had "turned the world upside down." When seemingly satisfied with less than the best, circumstances in the form of persecution drove them everywhere, carrying the good news with them. Thus, without definite plans they accomplished more than they dreamed. Necessity is frequently the scourge which drives man to accomplishment. Given the knowledge, skill, ability, and willingness to work, the seemingly impossible will become reality in experience.

II

The Manner of Service

"Ye shall be witnesses unto me." "Witness" is really our word "martyr" in the Greek—one who sticks to his testimony even though it means his life, who not only believes sincerely, but who also believes in something worth dying for. Although many did die for their faith, yet more lived it. Perhaps in some respects it is harder to live the teachings of Christ than to die for them. Those early Christians were not apologists to recant at the first appearance of danger, but they were staunch-hearted believers. They witnessed for their Lord and Master by their lives as well as by the teachings they carried with them. They became living examples. So well did one of them exemplify in his own life the teachings of his Master, that he could say to others, "Be ye followers of me." Those disciples were now to put into practice the knowledge they had gained during those three and a half years of study with their great Teacher. They were to show the pagan world that a higher and nobler life was possible. They were to demonstrate the reality of this life so effectively that heathendom would turn from its decadent living to embrace "eternal life." How was this task to be accomplished?

"Witnesses unto Me"

The burden of their testimony was to be a Person—unique in the annals of human history. At the Beautiful Gate, two disciples healed a lame man. The simple fisherman assured the astounded multitude, that it was by "faith in the name of Jesus" only, that the miracle was performed. No attempt was made to capitalize on the power. Financial remuneration was spurned when it was offered as an exchange for the gift of God. Their transformed characters were a source of wonder to the religious leaders of their day, who were unable to explain away the

miracle, and so "took knowledge of them, that they had been with Jesus" (Acts 4:13).

"Me" is the explanation of it all. Not merely a new philosophy, though that was involved and included. It was more than a philosophy. Not merely a reformation of the existing social order with its slavery, war, and glaring inequalities in society—all of which were in need of reform. But rather it was a transformation, one by one, of the individuals who compose society. This transformation was asserted to be possible only by a definite change of attitude on the part of the individual and a wholehearted trust in this Person to whom they were witnessing, that He was the Saviour of men by virtue of His death and resurrection.

In other words, not self but Another, was the theme of their witness. Not personal aggrandizement or selfish acquisition, but unselfish and often unappreciated service toward their fellow men characterized the early disciples. Those "learners" reflected credit upon their Teacher because they gave a clear and undistorted view of Him and of His philosophy of life to all who contacted them.

This manifestation of a living Saviour to the world was not limited to those eleven disciples, but each individual Christian in every generation is to do likewise. Not only preachers and missionaries, but laymen in every walk of life are to "do everything as unto the Lord."

The Damage of a False Witness

Care must be exercised that we do not give a false witness, a distorted picture, of the great Teacher to others who do not know Him. Almost four centuries ago, St. Francis Xavier went to Japan, and in less than one hundred years there were estimated to be 200,000 Christians in that island empire. Many of them were prominent and influential personages and the emperor himself was interested. One day an occidental sailor, lounging in one of the Japanese harbors, told a coolie that this Christianity was only a forerunner of a military conquest which would subjugate Japan to the Western world. In terror the hearer carried this intelligence to the authorities. A decree was issued to blot out Christianity in order to safeguard the land. All commerce with Western nations ceased. All Japanese Christians were persecuted. Many were killed. When Commodore Perry reopened the doors of Japan to the rest of the world, almost every trace of Christianity had been blotted out. A distorted view of Christianity had proved disastrous. May it not be that the professing Christian today is presenting a distorted view, a false witness, of the Christ to the world? May that not account for the conditions in the world today?

A truly noble vocation was opened to these disciples and they accepted it. Perchance someone who is uncertain regarding his or her vocation in life, could find the answer to doubts and uncertainty by a wholehearted willingness to obey God's will for his or her life. The call to service for Christ among our fellow men may not offer large financial returns. It meant hunger, danger, suffering, punishment, persecution, and even death for those early followers, but they did not hesitate. They were not merely interested in making a living. They were making a life.

When Garibaldi sought recruits for his war

to unite Italy, he promised that those who enlisted would find suffering, hunger, pain, and death. Valiant men responded, and a united Italy was born. When Jesus Christ called the apostle Paul to be His greatest witness to the Gentile nations, He said, "For I will show him how great things he must suffer for my name's sake" (Acts 9:16). Will you put first things first? Will you seek first of all God's will for your life? Will you be His witness wherever you may be?

III

The Sphere of Service

"In Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The whole world was the field. But while the whole is in view, the parts which compose the whole are not overlooked either.

1. *They were not to neglect the home base.*

There are those who can entirely overlook the opportunities near at hand while they scan the horizon for the legendary pot of gold at the rainbow's end. The many opportunities for service and for profitable endeavor that lie close at hand are either underestimated or overlooked entirely. The great Teacher emphasized, first of all, the importance of the home base. A truly Christian America would be the best asset the missionary in foreign fields could have.

2. *They were not to overlook the neighborhood.*

Despised Samaritans living in the adjoining country were also a part of the Master's program. They must be reached also. There are those who are so occupied with themselves and their immediate surroundings that they have no time or thought for any one else, even in their own community.

3. *They were not to ignore the regions beyond.*

This was the hardest task of all for those Jews. Narrow, bigoted, selfish, intensely nationalistic, they looked upon all who were not of their particular race and nationality as dogs. This sentiment has not entirely disappeared from the world even today. Many people in our churches today oppose "foreign" missions, forgetting that "the world is the field" and with God the designations, "home" and "foreign," as applied to the spread of the gospel, are meaningless.

What Will Our Influence Be Worth?

With you young people rests the hope of the future. Shall we continue in a narrow, selfish attitude, erecting barriers against others, whether in the form of tariffs or prejudices? Or shall we take the attitude of the Good Samaritan, who was willing to share what he had with the man who was in need? As you go out into life to face its tasks and difficulties, will you look at them in the light of the "good of all men," or will you seek to wrest for yourself a lion's share of the good things of life? Will you count your field of opportunity as being the whole world? Will you be willing to sacrifice something for the good of others, even as the Master sacrificed Himself for you? You will be the molders of public opinion in the days that lie ahead. You will be able to influence others for good or for evil. What will your influence be worth?

That little handful of men, just eleven in number, without money, without influence or authority, without armed legions at their

(Continued on page 509)

The Bible and the City of Rome

Second in the Series of Articles, "With My Bible around the Mediterranean"

By REV. WILBUR M. SMITH, D.D., Chicago, Ill.

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IF ONE could write the complete story of the Word of God in its relation to the city of Rome, it would be one of the most thrilling, one of the most harrowing, and one of the most inspiring stories ever penned. The Eternal City of man and the eternal Word of God!

It would be the story of how the power of the Roman empire crumbled before the greater power of the Holy Scriptures; how the power of paganism was broken forever by the power of the gospel; how the vices of a decadent and corrupt civilization were swept out by a flood of new moral idealism, of noble consecration, of faithfulness to Christ! This story will never be completely written—so many of its records have perished forever. Even the records that we have, would fill volumes. One cannot ever sketch such a history in such a brief article as this. One can only hint at some of the fascinating subjects that relate to this epochal movement at the beginning of our age.

I

The Old Testament in Rome before the Birth of Christ

Rome is not mentioned by name in the Old Testament, but the Old Testament was certainly in Rome before the birth of our Lord. Indefinite political relations between Judaea and Rome were established by Judas Maccabaeus as early as 161 B.C. It is generally admitted that by 135 B.C., a number of Jews had come to Rome for commercial pursuits. "After his capture of Jerusalem, 63 B.C., Pompey carried many Jewish prisoners to Rome as slaves. The great majority of them would seem to have been voluntarily manumitted by their masters or ransomed by their fellow countrymen, for we find but a few years later that a strong Jewish community was in existence, dwelling on the other side of the Tiber in the quarter corresponding to the Trastevere of today. . . . By the time of Augustus, the Jewish population in Rome must have numbered many thousands."¹

What prominence was given to the Scriptures in the Jewish quarter of Rome? What did the Romans, proud of their own literature, and prouder still of Greek literature, think of the Hebrew Old Testament? What influence, if any, did the Old Testament have over Latin literature in the first century before and the century of the establishing of the Christian Church in Rome? I know of

¹John Patrick and F. Relton, *Rome, in Hastings' Dictionary of the Bible*, IV, 306, 307. Those interested in the subject of the Jews in Rome, may profitably consult E. H. Hudson: *A History of the Jews in Rome, B.C. 160-A.D. 604*. London, 1882; Frederick Hindekoper: *Judaism at Rome, B.C. 76 to A.D. 140*, New York, 1877; Emil Schürer: *A History of the Jewish People in the Time of Jesus Christ*, Second Division, Vol. II, Edinburgh, 1901, 232-242.



Courtesy Oxford University Press, New York, N. Y.

Head of Saint Paul
From a very early sculpture

no evidence we possess today that will enable us to give any satisfactory answers to these questions.

The Roman writers of this period spoke of the Jews almost always in a tone of derision. They noted their abstinence from pork, their practice of circumcision, their observance of the Sabbath, but I find no references to their Scriptures. Cicero had a great deal to say about the Jews in his defense of L. Valerius Flaccus, 58 B.C., but he makes no direct reference to the Scriptures of the Jews. From Josephus' *Contra Apionem* we would conclude that Apion's attack was not upon the Scriptures of the Jews, but their religious beliefs and practices. Even at the beginning of the second century, though Tacitus said some sharp things about the Jews, he says nothing about the Scriptures. This whole subject has probably been exhaustively dealt with in some long-forgotten German doctoral thesis, but I do not know of such. The more I look at this interesting subject, about which we would like to know so much, and really know nothing, the more it fascinates me.²

II

The Early Church in Rome

No one knows who founded the church at Rome. Certainly it was not founded by any of the apostles. From the last chapter of Paul's epistle to the Romans, it is clear that at that time, A.D. 57, at least four years before Paul himself had first seen Rome, there was a large assembly of believers, both Jews and Gentiles in the Eternal City.

We are told expressly that among those who listened to Peter's address on the Day

²Not only is there no reference to this subject in Hindekoper's exhaustive work, but not the slightest hint of any relevant evidence in John Gill's valuable *Notices of Jews and Their Country by the Classic Writers of Antiquity*, (2nd ed., London, 1872). For the interesting problem of Isaiah's influence over Virgil, which is only indirectly related to the matter we are discussing, see, e.g., Thomas Fletcher Roysds: *Virgil and Isaiah*, Oxford, 1918; Warde Fowler and Mayor: *The Messianic Eclogue*, W. M. Ramsay.

of Pentecost were some who came from Rome, both born Jews of the dispersion and proselytes. When these returned they would naturally take with them news of the strange things which were happening in Palestine. . . . The constant coming and going of Roman officials, as one provincial governor succeeded another; the moving of troops from place to place with the sending of fresh batches of recruits and the retirement of veterans; the incessant demands of an ever-increasing trade both in necessities and luxuries; the attraction which the huge metropolis naturally exercised on the imagination of the clever young Orientals who knew that the best openings for a career were to be sought there; a thousand motives of ambition, business, pleasure drew a constant stream from the eastern provinces to Rome. We may be sure that not a few of Paul's own disciples ultimately found their way to Rome.³

Paul's Epistle to Rome

To this Christian assembly was sent the greatest epistle of the greatest of all the apostles—Paul's letter to the Romans. It was because of a decree issued from Rome more than threescore years before this, that Mary and Joseph went down to Bethlehem to be enrolled in a new taxation scheme, which made possible the birth of our Lord there; it was by a Roman official, Pontius Pilate, Christ was condemned to death, and no doubt Pilate made a report of his decision to Rome, though such a report long ago vanished. Now a document is brought to Rome declaring that the One whom Rome assigned to death in Jerusalem is the Saviour of all men; that this One rose again from the dead, thereby bestowing hope on a hopeless world; and that all the idols and images which adorned Rome were impotent and worthless.

All the classics of the ancient world, sooner or later, found their way to the imperial libraries of this city, but no document ever was carried into that city before this that was to wield so great and world-wide influence as the epistle to the Roman Church, sent by the hands of Phebe, "a servant of the church which is at Cenchrea" (Rom. 16:1).⁴

What Rome is among the cities of the

³William Sanday and Arthur C. Headlam: *A Critical and Exegetical Commentary on the Epistle to the Romans*, London, New York, 1896, pp. XXVI-XXVIII. On the early Church in Rome, see especially Albert G. Mackinnon: *The Rome of the Early Church*, London, 1933; Henry Fornsby: *Ancient Rome and Its Connection with the Christian Religion*, London, 1880; Carl von Weizsäcker: *The Apostolic Age of the Christian Church*, Eng. trans., Vol. II, London, New York, 1895, pp. 72-160.

⁴In trying to discover something about the reading habits of Romans during the first century, I came upon a paragraph in one of the smaller volumes by the recent librarian of the British Museum, that has in it an idea which I have not seen referred to by New Testament scholars, but which may have

world, Paul's epistle to the Romans is among the epochal documents of the beginning of our age, yea, of the entire nineteen centuries that have elapsed since it was written.

The distinguished essayist, Frederic Harrison, has well said about the city:

"To the historian, Rome must always be the central city of this earth, the spot toward which all earlier history of mankind must in the end converge, from which all modern history must issue. Rome is the true microcosm, wherein the vast panorama of human civilization is reflected as in a mirror. It is this diversity, continuity, and worldwide range of interest which place it apart above all other cities of men."¹⁵

Luther's Estimate of the Epistle

Of the Roman letter Luther said, "This epistle is in truth the principal part of the New Testament, and the very purest gospel." "Apart from the Gospels," once wrote Principal Brown, "the faith of Christians in the best periods has been more indebted to this epistle than to any other portion of the living Oracles." It was through the words of this epistle that Augustine was converted. In its teachings Luther found "the unyielding fulcrum, by the aid of which he upheaved the firmly-knit Roman structure from its old foundations."

The great revival under the Wesleys can be traced back to the night when John Wesley heard someone read aloud Luther's preface to this epistle. Romans was the very textbook of Robert Haldane, when he visited Geneva in 1816—a visit that ushered in the mighty outburst of missionary activity at the beginning of the nineteenth century. "The probability is," says the famous Swiss theologian Godet, "that every great spiritual revival in the Church will be connected as effect and cause with a deeper understanding of this book."¹⁶

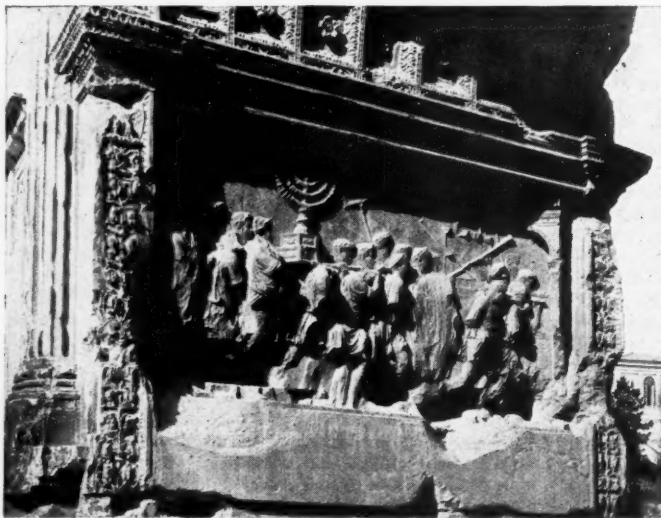
How strange that the Epistle to the Romans should receive no worthy honor in the city whose name it bears! All the principal events of both the Old and New Testaments are set forth in paintings, mosaics, or sculptures, in the churches of the Eternal City—but I know of none that can be traced to the one New Testament document carrying the name of Rome. The great Lutheran Cathedral in Berlin has four exquisite paint-

considerable importance in considering the subject of the early dissemination of the New Testament writings in Rome. "With the reign of Augustus, the foundation of libraries became common. . . . Tiberius, Vespasian, and Trajan all built libraries at Rome, and Hadrian at Athens. The usual custom was to associate them with temples. By the middle of the first century of our era, not only public but private libraries had become numerous." Frederic J. Kenyon: *Books and Readers in Ancient Greece and Rome*, Oxford, 1932, pp. 79, 80.

¹⁵Frederic Harrison: *The Meaning of History*, London, 1893, p. 255.

¹⁶F. Godet: *Commentary on St. Paul's Epistle to the Romans*, English trans., rev. and ed. by T. W. Chambers, 2nd ed., New York, 1892, p. 1.

ings depicting each of the four evangelists writing the Gospel under divine inspiration. Where in Rome is a painting of Paul penning the greatest of all his writings? There are many pictures of St. Jerome translating the Bible into Latin. Why not one of Paul writing the Roman epistle in Greek? There are many paintings attempting to show, in fanciful form, Christ bestowing the keys upon Peter. Why not some pictures of the apostle Paul contending against Peter regarding the danger of including works in the grounds of free salvation? There are many lines from both Old and New Testaments engraved on walls and painted into pictures in this city. Why not a bold, large carving of the words, "The just shall live by faith!"?



The Arch of Titus, called also the Arch of the Seven Lamps. "The vault has in the center a relief, representing the apotheosis of Titus. The sacred objects brought from Jerusalem were deposited by Vespasian in his magnificent Temple of Peace; and the representations of these symbols of a strange worship were doubtless copied more or less closely from the original."

Rome Not a Pauline Church

There is only one answer: the Roman church is not a Pauline church. There is more of Rome's ancient paganism in the church of Rome than there is the mighty truths of the epistle to the Romans. Romanism is exposed to death when the Roman epistle is understood, believed and lived. How different the history of the Church would have been if the church at Rome had given pre-eminent place to the truths so powerfully set forth in the letter Paul addressed to her.

Yet Rome is not altogether empty of remembrances of the famous epistle addressed to her. In Romans 16:14, Paul writes: "Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them." I do not believe anything during this, my second visit to Rome, thrilled me quite as much as going down into the catacombs of St. Sebastian, out on the Appian Way, and being shown an underground house of one Publius Hermes, a Christian of the earliest days of the church in Rome. By many this is thought to be the house of the very Hermes to whom Paul referred. It could be. Personally I like to think it was.¹⁷

¹⁷See Paolo Styger: *Il Monumento Apostolico. A San Sebastiano Sulla Via Appia*. Rome, n.d.

III

The Coming of Paul to Rome

The apostle Paul came to Rome a prisoner about A.D. 61, approaching it along its most famous highway, via Appia or the Appian Road, leading from Rome to Naples (Acts 28:15), and entering the city itself by the Porta Capena. The Appian Road is still in use. The great temples and palaces which the apostle looked upon when his eyes first beheld Rome, have disappeared. The Roman gods are dead; Christ lives. Of the 1,500,000 people in Rome when Paul entered it, probably not three in a hundred knew of one Jesus Christ. Today among the hundreds of millions who know Christ, not three out of a hundred in the five continents could tell you the names of the four most adored gods in Rome during the life of Paul.

With what Paul saw while in Rome, and his remarkable ministry while a prisoner there, we cannot concern ourselves in this article. But perhaps a word should be said about his martyrdom here. There will always be a sharp disagreement among scholars as to whether the apostle Peter died in Rome. There is absolute unanimity of opinion that Paul certainly was martyred in Rome, probably on the Ostian road, by decapitation. "The great basilica of Paul now stands outside the walls of Rome, on the road to Ostia, in commemoration of his martyrdom, and the Porta Ostiensis is called the gate of St. Paul. The traditional spot of the

martyrdom is the *tre fontane* ("the three fountains") not far from the basilica."¹⁸

Whether the dust of what was the body of Paul is (or is not) in the crypt of this magnificent church, we cannot be quite sure, but the eloquent words of St. Chrysostom still hold their spell over the minds of all Christians who continually remember with thanks to God the mighty labors of the greatest servant of Christ ever to labor on this earth:

"Would that it were now given me to throw myself round the body of Paul, and be riveted to the tomb, and to see the dust of that body that 'filled up that which was lacking' after Christ, that bore 'the marks,' that sowed the gospel everywhere; yea, the dust of that body through which he ran to and fro everywhere; the dust of that body through which Christ spoke, and the Light shown forth more brilliant than any lightning. . . . This is the mouth, the dust whereof I would fain see . . . for what good thing did not that mouth effect? Devils it

¹⁸On the ever-fascinating subject of the apostle Paul in Rome, see, e.g. Albert G. Mackinnon: *The Rome of St. Paul*, London, n.d. (fully illustrated); S. Russell Forbes: *The Footsteps of St. Paul in Rome*, London, New York, 3rd ed., 1891; C. H. Butler: *St. Paul in Rome*, Philadelphia, 1865; Charles Mernale: *St. Paul at Rome*, London, n.d.; J. R. MacDuff: *St. Paul in Rome*. The problem of the place of the burial of Paul is exhaustively dealt with by Rodolfo Lanciani, in his *New Tales of Old Rome*, London, 1901. Chap. IV, pp. 132-174.

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drove out, sins it loosed, tyrants it muzzled, philosophers' mouths it stopped, the world it brought over to God, savages it persuaded to learn wisdom, all the whole order of the earth it altered. . . . And why need I speak of single parts? Fain would I see the tomb, where the armor of righteousness is laid up, the armor of light, the limbs which now live, but which in life were made dead; and in all whereof Christ lived, which were crucified to the world . . . which had the marks of Christ. . . . Just bethink you, and shudder at the thought of what a sight Rome will see, when Paul ariseth suddenly from that deposit, together with Peter, and is lifted up to meet the Lord. What a rose will Rome send up to Christ! What two crowns will the city have about it! What golden chains will she be girded with! What foundations possess! Therefore I admire the city, not for the much gold, not for the columns, not for the other display there, but for these pillars of the Church."⁹⁰

IV

Trophies from the Destruction of Jerusalem by Titus

We generally speak of the destruction of Jerusalem as occurring forty years after the death of our Lord at the hands of the Jewish hierarchies of that city. I do not recall having seen such a simple thing emphasized as that within less than twelve years after Paul walked over the Appian Way proudly and joyfully bearing the gospel of God in Jesus Christ, hundreds of Jewish captives wearily dragged their heavy feet over the same road, the city of their love left behind, utterly levelled to the ground, and their hearts *without* the hope and joy Paul had. Many who rejected Christ in Jerusalem no doubt received Christ as their Saviour in Rome.

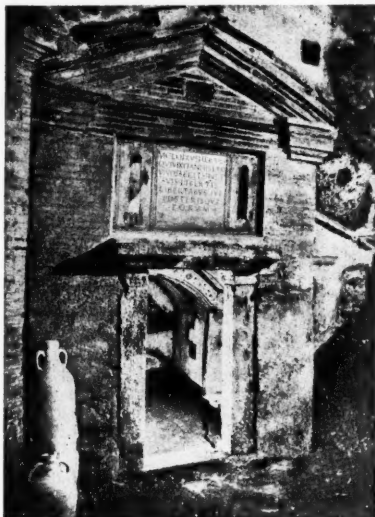
On the Sacred Via, toward the Colosseum, at the top of the hill anciently called Velia, stands the Arch of Titus, dedicated to the conquerors of Jerusalem after his death. In the center of the vaulting, the emperor is represented as being borne to heaven by an eagle (1). On one of the inner sides of the arch is a powerfully vivid carving of the triumphal procession of Titus and his soldiers returning from their victories in Judaea, Jews as captives following, bearing the table of shewbread and the seven-branched golden candlestick taken from the temple in Jerusalem. What hearts of lead, what mental anguish, must these Jews have experienced, carrying the sacred vessels of the temple of Jehovah to the city which knew not God! The thoughts that rush into one's mind as he stands today before this vivid record in stone of that day of shame—the Jews in Rome as captives of war, carrying their golden lampstand!—go back to the days of Moses when the original one was made at the command of God, and forward to the day when they will return to that city from which they were carried away, to be the subjects of a King more glorious and a sovereignty more righteous than Rome ever knew.

The Pentateuch in Caesar's Palace

Josephus says, in his vivid account of the triumph of Titus, that "last of all the spoils

was carried the law of the Jews." After Vespasian designated the new Temple of Peace as the depository for "those golden vessels and instruments that were taken out of the Jewish temple, he gave order that they should lay up their law, and the purple veils of the holy place, in the royal palace itself, and keep them there" (*Wars of the Jews*. Bk. VII, Chap. v.). The Pentateuch in Caesar's palace! What a theme for some poet of real vision!

No doubt some will be asking, "What finally happened to these sacred objects?" "These spoils were deposited," we are informed by one of the greatest Roman archaeologists of the last two generations, "in the Temple of Peace in A.D. 75, five years after the conquest of Judaea, together with a marvelous collection of works of art. . . . All these, except the Jewish relics, perished in the fire of 191. They ultimately fell the prey of Genseric, and were landed safely at Carthage in 455, where, eighty years later,



The House of Clodius Hermes

Belisarius recaptured them and sent them to Constantinople."⁹¹ No one knows what subsequently was their fate. The idea that some day they will be dug up from the bed of the Tiber is a dream that can never become a reality. They could be buried in some underground vault in Constantinople. Yet, even if they were found, Christ remains the Light of the world.

(Second article to be continued.)

The Secret of Living

(Continued from page 506)

command, but with a willingness in their hearts to serve, succeeded in "turning the world upside down" in their own day and generation. They left their imprint upon the succeeding centuries because they met the conditions. Despite mockery, scorn, antagonism and persecution from their own people and the Roman empire, they overcame all. The Master still offers His power to anyone who will assume the obligation it entails of world-wide service in His name. "This is the way, walk ye in it."

⁹⁰St. John Chrysostom, "The Greatness of St. Paul." This sermon will be found in any fairly complete edition of Chrysostom's works, and, conveniently, in *Great Sermons of the World*, compiled and edited by Clarence Edward Macartney, Boston, 1926, pp. 39-44.

⁹¹Rodolf Lanciani: *The Ruins and Excavations of Ancient Rome*, Boston, 1897, p. 201. On the ultimate disposition of these temple objects see Gibbon: *Decline and Fall of the Roman Empire*, chap. xli.

MONEY BUT NO JOY

"The old man has plenty of money. Why should I worry? The day will come soon enough when I shall have to settle down; but now, I am going to enjoy life to the utmost—have a good time while I can. It won't hurt the old boy to pay the bills." Such was the reasoning of a young university graduate, the adopted son of a wealthy business man.

Convincing his foster parent that further education would be of great benefit to his future career, he departed for Europe to take up postgraduate work. Quick at learning, he found it necessary to use but a small portion of his time in study. The remainder was used in leading a fast life. Never satisfied, he was continually seeking new thrills and experiences. Frequently letters came from home expostulating on his extravagances, but his demands were always met.

Completing the special course which he was pursuing in one of the leading universities of Europe, he visited some of the famous places in the old world and then returned to America. Believing Hollywood might contain some worthwhile attraction, he went there with hopes of new adventure. He sought happiness, but found himself becoming more and more miserable all the time. Finally he decided that it was time to visit home. While traveling toward the East he felt that death would be better than the life he was living. However, arriving in Chicago, his attention was called to the Moody Bible Institute. He found his way to the Information Desk and asked to talk with a minister. It was late on a Saturday night, and none of the officials was present, but a student had just returned from a weekly mission assignment, so the clerk called him to the desk, asking if he would talk to the young man. Together they went to the lobby where the despondent one told his story and asked if there were any hope for such as he. The student opened up the Word from the Gospel according to John; then they knelt in prayer and confession was made unto salvation.

Having found that hope which is in Christ Jesus, the new convert said that never in his life had he done anything for the betterment of mankind, but from that hour he would work for the Lord who had saved him.—*Student News Service*.

HE STILL WORKS MIRACLES

At a young people's conference last summer a young girl dedicated her life to God's service. She was working but was not satisfied because she felt a desire to attend a Bible School. When it became necessary that she give up her employment because of her health, she yearned even more to study His Word. However, such a step seemed impossible because of financial circumstances.

Knowing that prayer never fails she asked God if it were His will, to open the way and also tell her where to go. After that it seemed that the Moody Bible Institute was constantly before her. With only a short time until opening day, she sent her application and received an acceptance by telegram.

She had only twelve dollars and a few clothes, yet felt assured that He would supply. Her faith was tested right up to the last few days and then friends helped her; God sent money, and even her bus ticket was bought for her.—*Student News Service*.

Fundamental Process of Bible Study

By REV. W. GRAHAM SCROGGIE, D.D., London, England

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THE Bible should be studied textually. After two and a quarter years of work, there appeared a version of the Bible in 1611, with this title:

The Holy Bible, Conteyning the Old Testament and the New: Newly Translated out of the Originall tongues; and with the former Translations diligently compared and revised by his Maiesties speciall Commandement. Appointed to be read in Churches.

Imprinted at London by Robert Barker, Printer to the King's Most Excellent Maiestie. Anno Dom. 1611. Fol.

And after ten and a half years of work, there appeared a version of the Bible in 1881, with this title:

The New Testament of our Lord and Saviour, Jesus Christ, translated out of the Greek: being the version set forth A.D. 1611 compared with the most ancient authorities and revised A.D. 1881.

The first of these is known as the Authorized Version of the Bible, and the second is known as the Revised Version.

Why a Revised Version?

Quite naturally the questions will arise, What need, if any, was there for a Revised Version? What are the respective merits of these versions?

If we believe in any sort of inspiration we must see the necessity of having a true text. This is not a matter for sentiment but for evidence, and where the latter is sacrificed in the interests of the former, one will not be able, with any show of reason, to claim for himself either love for or loyalty to the truth. If divine revelation has been communicated to us in words, then we are under a solemn obligation to get as near as it is possible to get to those original words. This is done by means of versions of the Scriptures, of which the principal are, for us and our time, the Authorized of 1611, and the Revised of 1881-1885.

Prejudice against the Revised Version may not be widespread, but there is neglect of this version. Perhaps the main reason for this is that the facile and limpid English of the older version has so tremendously influenced the nation's thought and expression, that it is well nigh impossible for any other version ever to take its place. In the interests of truth, however, we must be ready to accept all light that may be afforded by additional manuscripts.

Discoveries Since 1611

Since the Authorized Version was given to the world in 1611, the means for obtaining a correct text have immensely improved. The earlier editors did not possess any of the best old manuscripts, as the Codex Vaticanus and the Codex Sinaiticus, both of which date from the fourth century A.D. It stands to reason that the most ancient manuscripts are more likely to represent the originals than later ones.

Modern scholars by the study of these

manuscripts, together with early translations and quotations in the Church Fathers, have developed a complete science known as "Textual Criticism," and their labors in this field are at least entitled to our respect, even though on other grounds we must sometimes break with their judgment.

The question of whether a text is, or is not, genuine, must be determined by documentary evidence. In the case of some passages called into question by the Revised Version, notably the last twelve verses of Mark's Gospel, the evidence is not conclusive for their rejection; but in other cases it is.

Why I John 5: 7, 8 Is Omitted

Let me give an outstanding instance of the latter case.

In the Authorized Version we read:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (I John 5:7, 8).

Dr. Paterson Smyth says:

"This passage occurs in two modern Greek manuscripts, one of them in the library of Trinity College, Dublin; in one or two ancient versions of comparatively little value, and in many modern copies of the Vulgate; besides which it is quoted by a few African Fathers, whose testimony, on the whole, is not of much weight in its favor.

Against this are to be set the following facts:

(1) Not a single Greek manuscript or Church lesson book before the fifteenth century has any trace of the passage. This in itself would be sufficient evidence against it.

(2) It is omitted in almost every ancient version of any critical value, including the best copies of the Vulgate (Jerome's Revised Bible).

(3) No Greek Father quotes it even in the arguments about the Trinity, where it would have been of immense importance if it had been in their copies.

There is other evidence against it also; but it must be quite clear even from this, that the passage only lately got interpolated into our Greek Testament, and never had any right to its place in the English Bible. The revisers therefore omit it from the text.

From this it will be clear how important is the evidence of the most ancient manuscripts in determining whether a passage is, or is not, genuine. But passages which are exposed to this doubt are very few.

The Use of More Accurate Words

A matter of more general importance is whether we have in the Authorized or the Revised Version the more accurate rendering of the Scripture. I do not suppose that anyone will seriously doubt that this greater accuracy is found in the Revised Version though often at the expense of many a haunting phrase.

"Take no thought for your life" of Matthew 6:25, which might seem to encourage recklessness, becomes, "Be not anxious for your life."

"Bottles" of Matthew 9:17 become "wine-skins."

In Acts 17:22, instead of, "I perceive that in all things we are too superstitious," which would have been a most tactless way of opening a discourse, we have, "In all things I perceive that ye are very religious."

The four "beasts" of Revelation 4 become "living creatures," thus distinguishing them from the "beasts" of chapter 13.

"Artillery" of I Samuel 20:40 becomes "weapons."

"Carriages" of Acts 21:15 becomes "baggage."

"Hats" of Daniel 3:21 becomes "mantles."

In I Peter 2:9, "a peculiar people" becomes "a people for God's own possession."

In Psalm 16:2, 3, instead of, "My goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight"—a rendering which baffles interpretation—we have in the Revised Version, "I have no good beyond thee. As for the saints that are in the earth, they are the excellent in whom is all my delight."

In John 10:28, 29, "Neither shall any man pluck them out of my hand" becomes, "No one shall snatch them out of my hand," which shows that the promise of safety is not from human foes only, but from spiritual hosts of wickedness also.

What Peter and Paul Really Meant

By a change of tense in Acts 26:11 an entirely different meaning is given to the passage in the Revised Version. The Authorized Version reads, "I . . . compelled them to blaspheme," which would lead one to think that they did so. But the Revised Version renders it, "I . . . strove to make them blaspheme," which implies that the Christians did not apostatize under persecution.

When Peter speaks of unbelieving husbands being "won by the conversation of the wives," he refers not primarily or specially to their talk, but to their whole manner of life, hence the Revised Version has, "gained by the behavior of their wives" (I Peter 3:1).

In the Authorized Version of I Thessalonians 4:15, we read, "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." In the Revised Version there are three changes here: "which," referring to persons, becomes "that"; "alive and remain" becomes "that are left"; and "prevent" becomes "precede." It will be granted that our word "prevent," meaning "to hinder" or to "stop," would not make sense in our text, but "to precede" or "to go before" makes the meaning clear.

A similar illustration is found in Romans 1:13, where we read in the Authorized Version, "I purposed to come unto you (but was let hitherto)." Today this word "let"

means "to allow" or "permit," the opposite of what it is intended to mean in the text, and so the Revised Version reads "hindered."

Christ the Mystery of Godliness

But the value of the Revised Version is found in more important matters than these, for in not a few passages it has a doctrinal significance which is obscure or less clear in the Authorized Version. For example, relative to the Person of Christ, in I Timothy 3:16 the Authorized Version reads, "Great is the mystery of godliness: God was manifest in the flesh," but the Revised Version reads, "Great is the mystery of godliness; he who was manifested in the flesh." There are three important changes here: "manifested" for "manifest," pointing to the event rather than the state; "he who" for "God," referring back to "mystery"; and the pronoun is masculine and not neuter, so that "mystery" should be spelled with a capital "M" as the word refers to Christ Himself.

Again, as "Lord" in the epistles generally refers to the risen and glorified Redeemer, one or two passages have added forcefulness by the revised rendering; for example, "Christ Jesus as Lord," instead of "the" (II Cor. 4:5); "Sanctify in your hearts Christ as Lord," instead of, "Sanctify the Lord God in your hearts" (I Pet. 3:15).

In John 1:18, for "the only begotten Son," many very ancient manuscripts read, "God only begotten," which points to One who is both God and Son. The Revised Version margin gives this rendering.

In John 8:58, the difference between Abraham's "becoming" and Jesus "being" is made clearer by the Revised Version. "Before Abraham was born, I am."

But perhaps no passage in the New Testament gains more by the Revised Version than Philippians 2:5-11. It is too long a passage to comment on here, so I shall content myself with quoting it in the Revised Version with the marginal variations:

"Have this mind in you, which was also in Christ Jesus: who, being originally in the form of God, counted it not a prize (a thing to be grasped) to be on an equality with God, but emptied himself, taking the form of a bondservant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and on earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Better Use of Prepositions

But to illustrate further. I think it was Bishop Westcott who said that the theology of the New Testament was based on its prepositions. At any rate, these are of vital

importance, and here the Revised Version has much to say. Take, for instance, the preposition "in." "Made nigh by the blood of Christ" becomes "in the blood of Christ" (Eph. 2:13), thus making the blood (as Milligan says) "the abiding condition or power in which we draw near."

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23), becomes "eternal life in Christ Jesus our Lord," that is, that He is not merely the agent of this life, but the sphere of it!

To similar purpose is Romans 14:14, "persuaded [not "by" but] in the Lord Jesus."

Instead of "I have therefore whereof I may glory through Jesus Christ," the Revised Version reads, "I have therefore my glorifying in Christ Jesus" (Rom. 15:17).

"That in everything ye are enriched by

might be brought safely through it into a new life.

Revised Version Not Always Correct

But we must not assume that where the Authorized and the Revised Versions differ, it is the Revised which is always correct. Two passages of immense importance show that this is not the case.

"Every scripture inspired of God is also profitable" (II Tim. 3:16, R.V.). This rendering implies that there may be scriptures which are not inspired of God. But the Authorized Version is emphatic, "All scripture is given by inspiration of God, and is profitable."

The other passage is still more important. Speaking of the Israelites, Paul says, "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom.

9:5). But the Revised margin renders this, "Of whom is Christ as concerning the flesh; he who is over all, God, be blessed for ever." By this latter rendering, God the Father is introduced into the text, and in this way its witness to the deity of the Son is effectually destroyed. Almost certainly this was a concession to Unitarian influence on the revision committee.

But not only is the Revised Version in places inaccurate, it is also not infrequently pedantic, making changes where they are not necessary, as for instance, when it reads, "If thy hand cause thee to stumble, cut it off," instead of, "If thy hand offend thee cut it off." And again, when it changes that old, and dear, and musical word of comfort, "Let not your heart be troubled, neither let it be afraid," into, "Let not your heart be troubled, neither let it be fearful." By such a change the whole effect is ruined.

Changes in the Parable of the Sower

By consulting the Revised Version the preacher and teacher will get many a point which the Authorized does not afford. Let one passage suffice as illustration, the parable of the sower, or of the soils (Matt. 13:1-23).

In introducing the subject, the Revised Version has "boat" for "ship," and "beach" for "shore." Then, in the parable, "a sower" becomes "the sower," which "if it does not suggest some sower actually at work in a field close at hand, at least points to him as the representative of his whole class" (Milligan).

Again, "when he sowed" becomes "as he sowed," which changes the idea of time into the idea of process. As Jesus portrays him, he is actually carrying out his purpose. In verse 5, "stony places" becomes "the rocky places." This is an important alteration. "Stony places" would mean places with loose stones, and such would be good in a field because they help to retain its moisture. But "rocky places" refers to a rocky bed covered over with a thin sprinkling of earth, in which the seed would spring up quickly, but would

(Continued on page 514)

His Presence

Lo, I am with you alway.—Matthew 28:20

By BEATRICE H. SOUTHARD, Babylon, L.I., N.Y.

At misty dawn He comes to me

Across the dewy flower-strewn fields,

And at His coming, shadows flee

And life a sweet enchantment yields.

In noontide's heat, down dusty lanes,

Where sorrows beat and toil is hard,

He comes and gently soothes all pains,

And wipes the cheeks that tears have marred.

At dusky eventide He stands

In precious nearness by my bed,

And as I kneel I feel His hands

In benediction touch my head.

him," becomes, "that in everything ye were enriched in him" (I Cor. 1:5).

"I can do all things through Christ which strengtheneth me" becomes, "I can do all things in him that strengtheneth me" (Phil. 4:13).

"God for Christ's sake hath forgiven you" becomes, "God also in Christ forgave you" (Eph. 4:32).

"My God shall supply all your need according to his riches in glory by Christ Jesus" becomes, "My God shall fulfill every need of yours according to his riches in glory in Christ Jesus" (Phil 4:19).

Again, mark the important added meaning given to John 12:32 in the Revised Version. The Authorized Version reads, "And I, if I be lifted up from the earth, will draw all men unto me," which would refer only to Christ's death. The Revised Version reads, "I, if I be lifted up out of the earth, will draw"—which adds the thought of His resurrection.

Another important passage is Hebrews 5:7, 8, where we read that Christ prayed unto God, who "was able to save him [not "from" but] out of death"; that is, He prayed, not that He might escape death, but that He

Power

By R. G. Le TOURNEAU, Peoria, Ill.

An Address at the Founder's Week Conference

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

ALL through the world today men are looking for power. I feel that perhaps one of the causes of a lot of the difficulty throughout the world is that men are trying to get power, but they have gone to the wrong source. Even the Devil is trying to get more power; he already has a lot. I am praising God for a text like this: "A usurper has the world now, but Christ will have it soon." D. L. Moody spoke such words as that. God is still on the throne. If we could only realize it! People say, "Yes, but there are lots of religions in the world today, beautiful religions." But where is the power? I am glad the gospel of Christ has power.

Evangelism in Factories

I am glad I can come to you from factories where we can feel the power of God. I have been telling preachers for quite a while that there is a better chance for the work of Christ in factories than in some churches. More converts are coming than ever before. We've been plodding along in Peoria, where we started less than three years ago, and God has blessed. We have a great factory with a thousand men working at machinery, and we are seeing men saved. It is one thing to give a theory of how it works and another thing to see it in fact. It is interesting to preach the gospel in a factory, because you can see whether it works or not. When we had a dedication in the factory we saw men saved, weeping their way through to glory. We're going on, having noon-day services two or three times a week, sometimes every day, giving out the gospel.

Three weeks ago an evangelist from Los Angeles came to hold a few meetings. Fire broke out. Men were saved by scores. One woman came to me—she herself is not a Christian—and said, "You don't know what a change has come into our home." That is the power of the gospel. God can do it if we only let Him. One young man, already a Christian but backslidden, came through to God in one of the meetings, and later he said to the man along side, "Here is my tobacco. I won't need it." The man took it, and kept at his work for half an hour. Then he said, "Well, I guess I had better go talk this thing over. If it works that way I don't need it either." He went, and he found he didn't need it either! So many people play along with religious things, go to church Sunday, get all blessed, and go back to work to forget it. God is interested in every little detail of our lives. God help us to let Him have His way.

A Larger Conception of God Needed

Our factory makes powerful machines, and perhaps that is why I like to talk about them. A press of a thousand ton capacity will take a block of steel, say a 3 inch cube,



R. G. Le Tourneau

cold, and squash it flat. There is power enough there to flatten that thing out. But that is nothing compared to the power of the gospel. A man said to me one day, "Well, I haven't anyone back of me but God." Well, I thought, poor fellow! Oh, God is able to do things. God will do things. The trouble with most of us is that the God we serve is too insignificant, not big enough to help in the details of life, in all the little things. God wants us to do things for Him, but the trouble is we are so self-centered.

Sometimes I wonder, if God would give us a lot of power, what would we do with it? If I were to give my three-year-old son a loaded revolver, what would happen? Do you get the idea? People say, "Oh, yes, we must pay God what we owe Him, and perhaps give Him a little bit now and then." If we could only realize that we owe God everything we have! Get Christ into our hearts and lives because we love to serve God, not just for what we can get out of Him. There is so much self-centeredness in our hearts, so much looking for salvation and all we can get.

A Better Incentive for Service

Can't we put it on a different plane and serve God because we love Him? Where is the father who doesn't love to have his children throw their arms around him, just because they love him? Don't you think our heavenly Father is looking for that? I do. I believe that is the secret, the reason why we know so little about the power of God in our lives, because somehow we have a little program of our own and we are trying to put God in our program instead of saying, "Lord, what wilt Thou have me to do?"

Suppose we could get a thousand men in a factory to work with the one thought and purpose of seeing the firm succeed, whether they got credit or not—not so particular

about the pay, which of course would fall in line, but with the one thought of doing a job so well that the firm could forge ahead. With this one thought uppermost, with one thousand men like that, there would be no competition that could get within forty miles of us. You understand that. Don't you think God is looking down, picking out a few here and there, don't you think He is looking on this crowd here this morning, saying, "Will you serve Me because you love Me? Will you promote My kingdom?"

A man said to me not long ago, "There certainly shall be a lot of stars in your crown." I am not interested in my crown. I want to get some stars in the crown of the Lord Jesus Christ. God help us to realize this privilege of ours to choose to be workers with Him. God help us not to pray like this, "Lord, bless my church. Lord, bless my home. Lord, bless my school." Don't pray like that. Take time to talk to God. I have been searching my own heart and asking God to speak to my heart, to be definite in prayer, praying against the forces of evil, that He will help hold them back in my prayer life.

Trying to Run God's Business

I wonder sometimes if we shouldn't spend more time just saying, "Lord, what wilt Thou have me to do?" We try to put God on the spot. We try to run God's business. We are afraid God isn't big enough to run it Himself. God is big enough to run this program, and He is going to. He is running it now, although it looks as though things are all going wrong.

Sometimes I feel I could not be a business man if I did not have God. The world is trying to figure how things are going to come out. I am thankful I can give it up as a bad job, turn it over to God, and say, "What do You want me to do?" Somebody once said to me, "Brother, surely you must have done a lot of praying to see your business succeed as it has." I haven't prayed so much, "Lord, I want you to bless this business." If that is your program, perhaps it isn't His. I wouldn't want Him to bless if it weren't His program. I am sure I would be happier to be in the center of His will and have my business go on the rocks, than to have it succeed and be out of His will.

I wish I could get people to see that God is after our hearts. I believe many times He has to take away our heart's affection. When I say that, I believe I can even include Christian workers when they are trying to show what a big job they can do. Pardon me for being so blunt, but that is just the way I feel about it. Oh, if we could get a vision of doing what God wants!

Getting God's Viewpoint

I have a son, not of age yet. When he was about ten years of age I used to take

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him with me on construction jobs. He would be around the machinery frequently and I showed him the purpose of it. Before long that boy, ten years old, was driving an automobile for us. He is a good driver now, but do you suppose that I would say to him, "Here is a good, high-powered automobile and plenty of gas money?" You know why. We ask God for power, and sometimes if He were to grant it, that would be the worst thing that could happen to us. When that boy has the ability to see things in their proper light, he will say, "Dad, I think I can sell that contractor a new machine. How about taking the car and going over to see him?" I will let him have it then. He has begun to catch a vision of the thing I am trying to do. Or if he says, "I'd like to pick up some children and take them to Sunday School"—then he can go. When we begin to get a vision of what God wants us to do, He will turn on the power, and we'll get hooked up to heaven. The trouble is we do not believe in God.

I want to take you back to a time in my career when business was on the rocks, when we didn't know which way to turn. Right at the beginning of the depression we had \$10,000 debts and no way to raise money. Creditors were to be found on every side. Lots of firms in better shape than we were, went under. One day I was discussing the situation with my banker. He was "riding the boat" with the rest of the creditors, and it certainly looked like the boat would sink—at least it was leaking badly. He was worried. "What are your creditors going to do?" "Well," I said, "I don't know." He said that the bank couldn't help much, but during the course of the conversation he said,

"We Believe in You"

I had never had anybody say words quite like that to me. It was a strange statement for him to make. "We believe in you." I knew John 3:16 well, "Whosoever believeth in him should not perish," but never had I heard one business man say to another, "I believe in you." It was music to my ears. It is music to the ears of God when He hears us say it and knows we mean it. The banker meant that he was going to trust me and was not going to "crash the gates." I declare to you, friends, if we have enough confidence in God we shall turn over to Him all we have and are. The actions of that man showed he believed in me. I am glad to say I paid him back every penny.

It is wonderful to have confidence in God and see Him do things for us, and keep one thought uppermost in our minds, to be in the center of His will. We say we believe Him, and our actions prove we don't. When a salesman doesn't make a sale, I say to him, "When you have convinced a contractor that you have a machine manufactured of enduring material at a lower price than the machine he has, he will buy. If he doesn't, you haven't convinced him. You haven't made him believe in you."

We say we believe God. How much of our lives are we giving to Him? I believe that God has a definite plan for every one of us. If we will yield our lives to Him, I believe He can use us. We don't need to be preachers. God is using good fellows in shop life in the salvation of souls more than lots of good preachers giving their full time

to gospel work. There is one thing I have discovered, that God is a jealous God and He does not want just 90 per cent or 99 per cent of us. He wants all of us. It is surprising how small a speck can get between us and God and break contact.

Just a little speck a few thousandths of an inch in diameter can stop a machine from working. This morning, let us search our hearts and ask God what little speck is between us and Him, holding us back.

How God Overruled Circumstances

Some time ago I had planned to go to Mount Hermon conference, and had promised to be gone for a whole week. We were just getting the factory started in Peoria at that time. We also have a branch in Stockton, Calif., and I had been going to Mount Hermon from there for week-ends. Shortly before the time to leave, orders piled up and we were getting way behind. Then there was a serious accident in the plant—a man was killed—and you know how that breaks down the morale of an organization. We had hot weather too, and bad working conditions for the men. As a climax, my right hand man, our general superintendent, decided he wanted to go into business for himself, and he was leaving. The Devil said, "See, you just can't go. That's all there is to it."

I didn't know what to say. I felt that God wanted me to go. Finally, in desperation, I said, "I am going. I have prayed about it, and I'm going." I couldn't see how the factory was going to run; it seemed necessary for me to be there, but I said, "I intend to go, and will not worry how the factory is run in my absence."

Two days after I made that definite decision, my general superintendent returned. His deal did not go through. He took things over and everything went lovely. God knew it all the time, but I couldn't see it.

Get in the Center of God's Will

I wish somehow we had enough confidence in God so that we would not have to seek the reason why certain things happen—to say, "All right, Lord, if that is what you want me to do, I shall do it." That is my message to you as a business man. Not if I do this, my business will go, but if I get in the center of God's will I shall be happy. To me, the strange thing is that God has condescended to use human beings to do His work. Many times God does not need our help, and yet He chooses to use us. God help us to know that He will do the miraculous thing. He will help us.

I never like to close a message without telling of this crisis in my life. I knew I was a Christian. I had given my heart to the Lord as a lad of sixteen, and I had never taken it back. There was no question in my mind as to whether I was going to heaven. I was no backslider, but I realized my life was not counting for Jesus. I was living for myself instead of for Him. I realized the love that ought to be there was absent. One night, I got down on my knees at an old-fashioned altar and said, "Lord, if you will give me victory I shall do anything you want me to from this day on." I felt as I got up from my knees, that God had answered my prayer. I went to the pastor the next morning and told him what I had done. "Do you think I ought to be

a missionary?" I asked. I had two sisters on the mission field. He said, "Let us pray about it," and during the course of our conversation he added,

"God Needs Business Men"

Just like a flash it came to me, "Perhaps God wants me to be that." So I became God's business man, and, friends, I wouldn't trade places with any of you. Oh, it's great to turn everything over to the Lord and let Him run the business. We have full charge, and yet we don't have to assume any responsibility.

Are you ready to turn your life over to God this morning? He will use it. Get those little specks out from in between. Say, "Lord, here it is—not 99 per cent, but 100 per cent." Let us give all to God. Let us realize that God loves us and wants to help us, that He will open the windows of heaven and pour blessings upon us, more than we are able to contain, if only our hearts are right toward Him! Let us just love Him because of what He is, not because of what He does for us. We love Him because He first loved us, because He is our loving heavenly Father, not because He is going to bless our business, our church, our school. Let us love Him because He is love, because we owe Him everything we have.

REAL BEAUTY

"Girls, you look too pale! You must use makeup! In the business world our public demands attractiveness. If you could only realize how much better you would look with some rouge and lipstick you would not go without it! If you feel that you cannot afford to buy the cosmetics, the manager has offered to supply it for you."

Such was the gist of a talk given to some Moody Bible Institute girls, employed in a large industrial institution in the city. The Lord had blessed the girls by giving them the part-time employment, and, to be sure, they did not want to lose it, but He had also given them a testimony, and it would be far better to lose their employment than to lose their testimony.

If the supervisor expected the girls to appear the following day with painted faces, she was disappointed, for not one bit of artificial coloring marred the firm but happy countenances. The order for "more paint" had come from the manager; so when the request was not granted, the supervisor asked one of the girls to give him her reason. What an opportunity for a testimony!

"Is it against the rules of your school to wear makeup?" the manager asked.

"The school does not make a rule against it, but we do not want to wear it," replied the student. "When we accepted Christ as our Saviour, we had no more desire for such things." She then told him of Jezebel, the woman of the Bible, who painted her face. She left his office, victor through Christ Jesus.

Praise God for the opportunity those girls had to testify for the Lord. One of the unsaved employees said, "Well, I certainly admire you girls for sticking to what you believe is right." Who knows what such a testimony will mean to the other girls?—*Student News Service.*

Don't wait for something to turn up, but go and turn up something.—D. L. Moody.

Saved from Satan's Power

By LULU JORDAN CHEESMAN, Olympia, Wash.

I AM one of the happiest persons in all the world. Through the power of Jesus' name and the precious blood, I have been released and set free from the power of Satan under the guise of false doctrine.

About two years ago, I was introduced to occult mysticism, not knowing what it was. It claimed to be translated from old Jewish records—talked about divine love and doing God's will. It upheld all the higher human virtues, and embraced yogi and mysticism leading into spiritualism. It held me and thrilled me, and gave me an intense desire to serve the Lord.

The first acceptance of it brought exaltation which soon changed to terrible fear and foreboding. But I was chained and bound in it, and I went on into a more diabolical thing called the Ascended Master Movement, which holds meetings in all prominent cities. Auditoriums are rented for the purpose. People are deceived into believing that they have found God, and not until they are chained in mind, soul, and body do they realize that they are hopelessly lost.

In many of the newspaper accounts of strange things that people are doing, there is a striking similarity to the vocabulary which I encountered in these awful things. Books of mysticism and yogi are being placed on the shelves of our libraries. People are going insane through these false doctrines. I know what I am talking about.

So I was plunged into terrible things, in mind, body, and soul.

I Was Demon-possessed

An inner guidance forbade me to sleep, eat, drink, and do other necessary things. No human being can realize, without having gone through it, that awful torture of soul and indescribable terror from which there was no human way of escape. I knew I was in the bondage of Satan himself.

Through it all, I knew that only God could save me. I had read my Bible and prayed with desperation all through the experience. From the very first there was an intense desire to pray, but in all my years of going to church, there had always been prayer just to the Lord; I did not know the power of Jesus' name. There was no realization of what I needed to know in order to be saved. Finally I came to a place where I was so deep in sin and so chained in Satan's power that I could not reach through to God! Instead of being able to secure any peace, sins of every description passed through my mind. It is only through the mercy of my heavenly Father that any shred of reason remained. I was almost beyond the reach of help or hope.

One day I attended a church and

learned that the first step necessary for my release was repentance of sin. I recognized then something of the awfulness of sin. I was told about the cleansing blood of Jesus that washes away our sins, and the power of Jesus' mighty name. A minister who knows the Lord, prayed for me. Being repentant, I asked Jesus to forgive me, and to wash away my sins in His precious blood.

Oh, the Wonder of It!

The terrible burden in my heart actually rolled away! The power of Satan was broken. I was loosed and set free. Jesus gave me pardon and release. He gave me the blessed "born-again" experience, and the Holy Spirit came into my heart! Christ saved me in mind, and soul, and body. He performed a miracle for me just as truly as He did for those whom He healed and released when He walked upon this earth nearly two thousand years ago.

And so I know that Jesus lives today, and that He hears and answers prayer. Oh, the blessed privilege of prayer! Oh, the sweetness of that communion with Him and the consciousness of His presence! Oh, the comfort of His protecting love! Oh, the depths

of His patience and His compassion! I know that the sword of the Spirit is the Word of God, and that the promises are true and most wonderful. I know that the comfort of the Holy Spirit brings into our hearts that peace which passeth understanding. I know the power of Jesus' name, and that the plan of salvation through Jesus Christ is real and true and most wonderful.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Fundamental Process of Bible Study

(Continued from page 511)

as quickly wither away.

In verse 8, other seed fell upon, not "good ground," but "the good ground," in contrast to the kinds of ground already mentioned.

Then, again, in verse 19, several changes are worthy of notice "the wicked one" becomes "the evil one," from whom deliverance is asked in the Lord's prayer (Matt. 6:13, R.V.). "Catcheth away" becomes "snatcheth away"; and "that which was sown" becomes "that which hath been sown," the latter indicating that while the sowing was completed, the seed still lay undisturbed in the heart of the wayside hearer.

One more reference in the same verse (19): the Authorized Version has, "This is he which received seed by the wayside," but the Revised Version has, "This is he that was sown by the wayside," by which translation the person described is identified with the seed.

A final illustration from Matthew 7:25, 27, will show how much more vivid a familiar story becomes in the Revised Version. The Authorized Version says of both houses, the one built on the rock and the other one built on the sand, that the rain and flood and wind "beat" upon them. But the Revised Version, in the case of the house built on the sand, exchanges "beat" for "smote," which enables us to hear the crash of the tumbling house.

From what has been said it will be seen how important it is to study the Bible textually, comparing version with version, and bringing to bear upon the exercise, sound judgment and good taste. In preparing the Revised Version a majority of two-thirds of the company present had to be agreed to proposed changes, but this notwithstanding, there are in the Revised Version thirty-six thousand departures from the Authorized text, changes which we must believe are of intrinsic importance.

One more word to the preacher and teacher. My advice is, do not work without consulting the Revised Version.

Moody Monthly

"Since We Heard"

Colossians 1:3, 4

By HELEN HONEYMAN EDWARDS,
Fleischmanns, N.Y.

"Since we heard!" Oh does the hearing
Of a brother's pressing need
Prompt the kindly letter, saying,
"At the throne of grace I plead?"

"Since I heard you trusted Jesus
For you I've not ceased to pray,
That His knowledge, strength and wisdom
May be with you all the way."

"Since I heard of your deep sorrow
I have been alone with God,
Praying that His grace sustain you,
That He share the heavy load."

Were but half the words we squander,
Spent in quiet, secret prayer,
Were the task of intercession
But our earnest, daily care;

How the work of God would prosper,
How much blessing we should see,
If our hearts were "praying always
Since we heard" what need there be!

Let us send a precious message
Filled with comfort from the Word;
Let us tell the friend who needs it,
"I've been praying, since I heard!"

Come, Vacation with Me!

By MRS. E. MYERS KNOTH, Nashville, Tenn.

BEFORE starting we tarry for a little on historic grounds skirting stony wings of the old capitol building still standing forth with all the aristocratic dignity of former years, proudly introducing today, from her high hill, the new and charming city of Nashville, Tenn.

How beautiful indeed! How friendly the environment! Flowers and trees are everywhere about old red bricks and modern stone buildings, many cooled by clinging ramblers. Our capitol building fronts immediately the business section and its noise, southward.

Busy, Beautiful Nashville

Suddenly above the din comes with surprise, shouting voices. We turn instinctively and look east across the busy square and produce market to see sleeveless men hammering enthusiastically, and others running with supplies. They are hurrying to complete a great barge soon to glide down the river bank and splash high muddy waters of the Cumberland and be on its way to some distant clearer stream. Beyond this busy river scene and across spanning bridges, heavy with ceaseless lines of traffic, our vision swiftly carries us past mile after mile of business establishments and through expanding residential districts, up hilly streets and down, until they reach close on to spacious greenswards of a great wooded park.

The westward view is obstructed by great department stores, banks and hotels. Beyond the business streets, across viaducts and railroads we see immense hospitals spreading over large areas. Here stand a half dozen colleges and universities known around the world, besides many smaller institutions. In other groups are hospitals and institutions of higher learning for the Negro.

Passing on we view Centennial Park, beautiful with bright flower beds of many artistic designs. Here too, stands the Parthenon,* famous replica. Our wonder and admiration increase, and we promise on first occasion to slowly visit through its galleries of rare paintings from the old world and to enjoy its wealth of sculptural work.

We find it difficult to be interested in factories just now, but nevertheless turn north, to the Nashville of other days over which old church spires arise just as brighter ones adorn new sections of the city. We turn, knowing that presently the journey must

start to our mountaintop.

We now slowly make our way past giant office buildings, publishing houses, library, schools, and studios. Presently we swing out of the line down toward cobbled river streets lined on either side with old wholesale houses and feed stores. There, ahead on a bluff, stands old Fort Nashboro, reproduced in log cabins, and a rough, high picket fence overlooking the Cumberland, just as it did long ago.

The Battlefield and Cemetery

An hour has passed and now we sight the new airport nearby the lively little city with a big name, deserving of all its aristocratic connections. We begin to quote its history and to take up its enthusiasm! But ah, just before entering we are even now suddenly and profoundly on a battlefield, a national cemetery with its thousands of little white headstones standing in long, silent rows. Many have names. Some have not. We are plunged into depths of thoughts of a warless world yet to be.

Typical of other rich farming sections of the South is this district through which we pass, where sufficient rainfall is producing flourishing crops of corn, potatoes, cotton, and every other product, including tobacco, common to this state. We exclaim our thankfulness to God for our daily food.

Silence reigns. We hear only the purr of the motor, hardly that. Thick woodland trees hold our interest. A million leaves moving on the breeze seem to wave their welcome and adieu. Red clay hills are ahead, the reddest we have ever seen. We pass over them and on and on for miles. There are no homes or farms, not even a shack to be seen. The soil looks poor. It is dusty and dry in the beating sun. But green hills next

appear, and we are gracefully making our way around and between them. Now, we are on a level stretching ahead until it narrows for distance. Thinned woodlands are on either side. This seems a no-man's land for loneliness with no signs of life abroad, of either man or beast.

Suddenly, ahead to the left we glimpse a one-room shack, and unconsciously slacken speed. Sitting there in his poverty on his little porch, directly by the side of the road, is a man very old and gray. His chair is not tipped back against the wall, but his stooped shoulders, scarcely covered by a ragged shirt, bend forward. He is reading his Bible. He is not conscious of passing cars. What isolation is his! Yet what communion with God and influence over streams of humanity passing by! We find it hard even to pick up speed, so overwhelmed have we become! But one of the party startles us almost with fear, suddenly exclaiming,

There Are Mountains Ahead!

Look to the sky where blue of the mountain touches azure blue! Yes, this is the Cumberland! This is our mountain, the mountain of the eagle.

Eagerly we now pick up speed, for there are many turns to make and hills to climb before entering the fertile old valley lying at the mountain's foot. Many times do we lose sight of her glorious heights. Scattered homes are beginning to appear, a school, a post office, and little town. Corn and other crops are as promising as any seen thus far. Cattle are fat. Flowers in profusion are on every hand. We are in the fertile valley!

The motor begins to labor. We must change gears. The mountain ascent has begun! Accurate driving is essential as we crawl upward. Somehow, we are breathless

for joy, for the whispering breeze sweeping coolly down upon us! The scent of pine, the healing ozone is on the air and in our lungs. Behold, our smoky-blue mountain has turned to evergreen! We are nearly atop! We look back over dangerous depths. The motor labors still heavier up the last steeper lap. Great boulders project overhead. We are high above tops of tall trees.

Presently we are on level ground. We are on the broad plateau! Now we must drive slowly before reaching a cleared grassy spot. Our journey is over and our day is ending. We fasten our tents and spread our pallets beneath the stars. We lie down, but not to sleep. We think upon



The Hermitage, Home of Andrew Jackson

*See cover picture.

the One who once bore heavy burdens, so heavy that we doubt that He even lay down His weary body when He went alone all night to pray. Have we any such burdens? Can we watch and pray for even one short hour, or must we with a sense of failure hear the words, "Sleep on now and take your rest."

Sunrise on the Mountain

Our night is so soon past. It is very early in the morning. The stars fast disappear. We have arisen early to go to the mountain's edge to await, as it were, transfiguration—chiefest of blessings come down to mountaintops. Down the rugged steeps, across the valley beneath, high up over other towering mountaintops we catch a faint glimmer! As we anxiously wait, a deep purple appears. It is tinged with red. The whole eastern sky seems to shimmer. Our supplications arise. In our dreams and visions we are carried far away until the day is nigh spent. We arise and wander forth, alone with God. This is all we should ever want were it not that a suffering world awaits us!

Certainly we must spend a day or so in the cabin homes of the poor mountaineers. They are a very friendly people, but also very illiterate. We endeavor to expound to them the Scriptures, telling them the fishermen whom Christ called were unlearned men, but how that in forsaking all and following Him, they became fishers of men. They ask, "Can it be that Christ calls us?" They ask this question seriously! We answer it seriously.

Another day finds us walking through fields of ripened grain. We pluck and eat a handful, then recall that for such a small offense the Christ who walks beside us even now, was accused. The rough clods at once become our kneeling place. We humbly vow new allegiance to Him, free from every trace of ostentation, criticism, or

complaint of others. We pledge that our right hand shall not know what the left doeth, henceforth. We ramble on the blessed day, through woodlands, to rocks and waterfalls. Often do we sit to rest beside some old road no longer traveled. We are inspired, we are awed, by the great silence! It is one sweet taste of the rest we shall know in a better world—our continuous dwelling place!

On another day we stumble upon an old rail fence far out of the way. It has rotted and broken down. Strands of barbed wire have been stretched across. We hold these apart and enter an orchard. Farther on is a corn field, but chiefly there are long rows of potatoes. They have been carefully and diligently weeded and worked. We follow along the old fence and eat our breakfast of dewberries. The sparkle of the dew is still upon them, although the sun is now hours high. Somehow our salty tears persist in falling. Oh, for a life of purity and activity! May we, indeed, be salt of the earth never losing savor or zealotry! That we might ever be as true as these morning glories blue, climbing about the corn! Other wonders are here about us. The most delicate little flower that we have ever beheld, reveals the handiwork of God. It is of exquisite pink lace, so fine that even when our clothes brush against it, it withers instantly and dies at the touch of a finger. Still, on its frail vine are tiny thorns that prick our hands. How valuable a lesson have we learned! How Christlike must our lives be constrained that our influence may not offend one of His little ones!

The Mountain Missionary

Presently we are upon an old homestead where the head of a large family alone remains. Here we find a man* of power, who for many long years has wrought many

mighty works through a life of consecration, faith, and prayer. He it is who has bowed at night beside the beds of the dying, who with his own hands has dug graves and buried the dead; who established prayer meetings in cabin homes long before the days of church buildings, and later served as a strong pillar in a half dozen succeeding ones. Here a teacher, a man of God, who, indeed, has founded a mountain spiritually! By power of precept and example he has caused men to call for his presence in times of their illness rather than for medical aid; the St. Paul of the mountain for having pointed out to many the way of life more clearly.

How privileged we are to sit beside this old home and learn of the Scriptures from a man of education, a great scholar, a true Christian, whose very life is exemplified in those long, clean potato rows. Many have been the educators, clergymen, missionaries who have sought him out or left the chautauqua to come to the beautiful stone church to hear an unusual Bible teacher! A great man living the simple life! And as oft have they gone away wondering and seriously asking themselves the question, "Would we be willing to leave kin, companions, and the comforts of a city home as did this teacher, to locate among illiterate mountaineers and win them for Christ?"

Perhaps our call will not come in this direction, but we are ready to take our places down on the rough cobbled streets of the hot city or in some distant place far flung, for our spiritual selves have been refreshed with unlimited blessings which we desire for all men!

We turn our faces to go, to make our dreams come true, to help answer our own prayers, to perform our feeble part which shall endure throughout the ultimate establishment of a perfect day.

*Mr. Frederick Myers, the writer's father, who a year ago went to be with the Lord.

Not Long to Wait

By Hazel Smith, Oxford, N.Y.

Not long to wait! Oh, wondrous thought,
To suffering world-sick mortals brought!

Not long—and on our tear-filled eyes
Will burst the joys of Paradise;

Our Saviour's face, His welcoming hand,
A place among that angel band;

Eternal years with Him to share,
No tears, no sorrows enter there.

Not long, perhaps before this day
Has joined the throngs of yesterday.

Christ's voice to you sounds sweet and mild:
"Fear not, but trust in Me, My child;

"I bore your sins upon the tree,
That you might some day dwell with Me."

Have patience then, and do not fear,
Though days be long and nights be drear.

Look up, and hear the prophet's cry:
"The coming of the Lord draws nigh!"

As Though We Knew

By Edith L. Mapes, Erie, Pa.

If we but knew who worship here
With troubled hearts, alone or sad,
The love of Christ constraining us
Would seek to cheer and make them glad.
Yet those have been who came and went,
And others are who come and go
Without the friendly welcome meant,
And all because we do not know.

As though we knew, suppose we grasp
With warm good will our neighbor's hand;
If strange the face, more warm the clasp,
That they may feel we understand.
Lord, give that touch of kind concern,
A real interest and true,
And may Thy love within us burn
Till hearts are cheered as *though we knew*.



Training Sunday School Teachers in the Christian College

By Prof. C. B. EAVEY, Wheaton, Ill.

ADA COMSTOCK, president of Radcliffe College, in a thrilling address delivered in 1926 to the summer session of students of Columbia University, told of a dream in which she experienced extreme fear of the results of the untoward social changes upon the life of our society, and the great hope brought to her by the thought of what contribution half a million college students would make when they went out in life. Today the number of students in the colleges and universities of our land is more than one million.

Of the thousand and more colleges in the United States at least 75 per cent were founded primarily for the purpose of promulgating Christian truth. There is no means of ascertaining just how many colleges are true to the vision of their founders or how many students are evangelical Christians, but a considerable number of students in the total million are loyal to the Word of God, and a few colleges still stand true to the convictions which were very precious to the hearts of those who founded them. Could not these Christian colleges give training such as would qualify their students to contribute more fully and more definitely to the realization of the hopes of their founders?

The Christian College and the Ministry

The Christian college has always placed much emphasis on the training of ministers. In fact, this was the avowed purpose for the founding of many Christian institutions of learning. This function of the Christian college is a most important one yet today, for the college furnishes the broad cultural foundations necessary for specialized study in the theological seminary, which is assuming more and more responsibility in training young men for pastoral leadership in our complex modern life. Any truly Christian college provides training in all fields which gives to the student Christian points of view and Christian interpretations and evaluations invaluable to any one who enters the Christian ministry.

A second type of service rendered by the Christian college is that of training mission workers. By far the larger number of foreign missionaries are supplied by denominational colleges, though a considerable number come also from independent and state schools. The general practice of mission boards is to choose as recruits for their forces only those persons who have graduated from college. As the lines between modernism and evangelical Christianity become more closely drawn, those boards which maintain definite Christian testimony will, as a matter of course, look more and more to the colleges, be they denominational or independent, which give positive Christian training.

Undeniably, a third function of the Christian college is to train Christian leaders in



Prof. C. B. Eavey

every field of human activity, for there is great need of business men, professional men, teachers, public officials, industrial workers, homemakers, and people in every walk of life who are definitely Christian.

These colleges will also, in the fourth place, train leaders of Christian thought. The institution which leaves upon the lives of its students the impress of Christian ideals, Christian interpretations, and Christian spirit, will send forth those whose influence upon the thought of our times will be felt. This is one of the most important contributions that the Christian college can make.

College Trained Sunday School Teachers

But there is a fifth form of training, not entirely exclusive of some of the other four, which the Christian college can give most effectively. It is to equip young men and women for effective participation and leadership in the program of their local church. It is the preparing of lay leaders for the minor, nevertheless important, places in Christian service. A college has facilities which enable it to render the cause of Christ much service by giving this preparation to as many of its students as can be encouraged to take it. The practice of most Christian colleges is to require their students to take some courses, such as Bible, which contribute to this training. But would it not be possible for them to render more effective service in the training of lay workers?

Herein lies an opportunity for the Christian college, namely, to train effective teachers and other workers for the task of teaching the Bible. If the task seems small, remember that millions of American children and youth of today are getting no knowledge of the Bible. Remember also, that for each hour which the comparatively few children spend in Sunday School, these same children spend hundreds of hours in the pub-

lic school where, to say the least, the attitude toward spiritual values is often unsympathetic. Then recollect that the work done in the Sunday School is too often done by teachers who have had no training for their work. Too often also these teachers with no training must teach with inadequate equipment and materials, and in buildings not designed for educational purposes. Moreover, their pupils attend irregularly an hour a week. Finally, these untrained teachers receive no guidance and help in the improvement of their teaching. Put the public school teacher in contrast. This teacher can come to his task only after specific preparation for his particular work. He does his teaching in modern palaces of learning with all the equipment and materials necessary for effective accomplishment. Pupils must attend regularly five days a week. Such a teacher works constantly under efficient supervision leading to definite improvement in the technique of instruction.

Is the Bible Worth a Real Teacher?

Who would deny the children of our day the right to at least as much opportunity to learn Bible truth as they have to learn English, arithmetic, science, and the other subjects commonly taught in the public school? And if the children have a right to gain Bible knowledge, do they not have also the right to efficient teaching of Bible? Is it true that just any one, whether he has had training or not, is sufficient for impartation of knowledge of the Bible, while only the highly trained are permitted to teach secular subjects? Certainly, any person who is at all interested in the promulgation of Bible truth and who has any conception of relative values and eternal verities, would not hesitate to say that it is the right of every child to have a teacher of Bible who can rightly divide the Word and present it in the most effective manner.

For such presentation three things are needed: The first is thorough knowledge of the Bible, such knowledge as will make the teacher not merely a Bible scholar, but enable him to interpret its truths to the minds and the hearts of the pupils. The second is knowledge of the pupil, his nature, his needs, his interests, his capacities, etc. The third essential is knowledge of teaching principles and skill in using these principles so that the truth may be presented effectively to the pupil. Without teachers trained along these three lines, there can be no real teaching. The Christian college with its facilities for teaching Bible, its courses in child study, its work in teacher training, etc., is admirably well fitted to give this training to Bible school teachers.

Opportunity spells responsibility. If the Christian college has those facilities which make possible the giving of training for effective teaching of the Word of God, it is

(Continued on page 524)

The Service That Glorifies God

By Rev. JOHN B. KENYON, Wibaux, Mont.

AT THE marriage feast of Cana (John 2:1-11), certain vessels came into prominent use. They not only served well on that occasion, but they continue to serve as types. There are a number of facts regarding these vessels which serve to illustrate the qualifications of the servant of God, delineate his duties, and indicate his reward. The first fact is most simple, but of prime importance. That fact is:

The Vessels Were There

Our translation puts it, "And there were set there six waterpots of stone." This construction might lead one to believe they were set there at that moment, expressly for the Lord's use. The Greek is clearer and says, "There were standing there." They were in their customary and usual place. They were not brought in for His special use. They were already there, and were used because they were there. It is not enough to be useful, one must be present. One may need to be present a hundred times before he is used once. These vessels may have been in that one spot for many years. Perhaps they were tedious years, but at last the Master was at hand and He used them. That was worth waiting for!

The first and prime necessity in Christian service is to be where one may be used if desired. If you are not present when you are not needed, you probably will not be present when you are needed. Oh, fellow servant of God, make it the rule of your life to always be where God may use you at a moment's notice.

Jesus stopped one day by the side of a well. He was alone, and the day was hot. He was thirsty and desired to drink. A poor Samaritan woman was there to draw water. Surely He would not ask her to give Him a drink. She was not fit for that service. There were at least three objections to her. She was a woman, a Samaritan, and a great sinner. But the Lord used this poor unworthy one—because she was *there*.

The Lord very often calls upon some faithful one to do His work, while some talented one is off somewhere else looking after his own business. Sometimes, the talented one turns up later and wants the job. He thinks he can do it so much better. Perhaps he could, but the Lord needs faithfulness more than He needs talent. Is Christ compelled to call upon someone else, and perhaps a less capable person, just because you are not present when He needs you? Are you waiting for some great and important job without serving your apprenticeship in the smaller ones? A servant should grow up with his job. One with little experience needs to start with a little job.

How easy it would be to have a great and spiritual church, if everyone were there! How easy to have a great Sunday School! A great prayer meeting! A great Christian Endeavor Society! Why should a pastor have to concern himself about attendance?

Surely, if he sets a good table, the people should come when called to dinner. This might be called being "faithful in the least," but for even this, there is reward. The commendation of the Master will not only be, "Blessed art thou, thou good servant," but "good and faithful!"

Next, we notice that

The Vessels Were Empty

The Christian who would serve God must be empty of self-will, self-wisdom, and self-desires, as well as preconceived notions and ideas. The question is not, "Do you have it in you to succeed?" but, "Will you let Christ take some things *out of* you that you may succeed?" Are you willing to empty out all these things for Jesus' sake? God will not, indeed He cannot, fill you with His Word or Spirit till you are empty of these things. Why are there so few who are filled with the Word and the Spirit of God? Because there are so few who have emptied self. It isn't half as hard to be filled with the Spirit as to be emptied of self. The emptying of self is largely an act of your own, while the filling of the Spirit is wholly an act of God. He is willing if you are.

Now, having noticed that the vessels were there, and that they were empty, we next observe that they were

Vessels of Large Capacity

There were six pots, containing two or three firkins apiece. Three firkins would be twenty-seven gallons to the pot. Six pots would therefore contain about 162 gallons. They were humble pots and probably not attractive, but they were capable of holding much. God wants servants with great capacity because He has much with which to fill them. He likes big hearts with lots of room in them to store His treasures.

I have seen wicked men with big hearts. The apostle Paul had a big heart even before he was converted, and what he did, he did in a big way, because he put the whole of his big heart into it. John Bunyan loved wickedness with all his heart before he was saved. God saw that he had such a big heart for wickedness that He knew it would hold a large amount of truth if once he were converted and his heart emptied in repentance. A man strongly set on wickedness, once he is turned to God, will likely be strongly set upon righteousness. A west-bound locomotive will pull as hard toward the east, if it is turned around. Men turn locomotives; only God can turn men.

But God not only likes big hearts, but big brains as well. I am referring to capacity only—the capacity to think big, high, and noble thoughts. I am thinking of the brain that is open, humble, and teachable, and has room for God in it! That is a big brain!

Big and Little Brains

Brains come in two sizes—the large ones which are adapted to contain God, and the little ones which only have room for self

and self-wisdom. The psalmist was speaking of the latter class when he said, "God is not in all his thoughts." The big brain begins all its reasonings with God and terminates them upon Him. It recognizes that the Word is not contrary to reason, though much of it is beyond reason. It recognizes that all true wisdom cometh down from above. God give us more brains of that kind! He needs such servants!

"Not many wise men after the flesh, not many mighty, not many noble, are called" (I Cor. 1:26), but we observe that the words "are called" are in italics. They are supplied by our translators according to their judgment to fill out the sense in English. Now, Scripture elsewhere teaches that all men are called. The call is the invitation of the gospel. God does call wise, mighty, and noble men. "Whosoever will may come!" The fact is, not many respond. Many are called, but few are chosen. All men are called by the gospel, only those who respond to it are chosen.

A business man advertises for a man. His call reaches every man in the city, but only the man who responds to his conditions is chosen. If you are a wise man after the flesh, or mighty, or noble, God is calling you into His service. He needs you. If you respond to His call, you will be a chosen vessel unto Him. The verse above quoted should be rendered, "Not many wise men after the flesh, not many mighty, not many noble," are chosen (because they do not respond).

The next verse continues in antithesis, "But God hath chosen [because they do respond] the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, etc." God will use a water pot for wine, if no wine pot is available. If a wise man will not respond to God, God will choose a foolish man, and make him wise. He will take a weak one and make him strong. He will take a faithful one, and give him talents. He will take a Samaritan and give her the honor of serving Him. Thus does God confound (put to shame) those who are naturally qualified for His service, but do not respond to His call.

We pass on to our next point:

The Vessels Were Filled

Any vessel that is on hand when He needs it, empty of other things, with a large capacity for the things of Christ, will be used and filled. We may say, the servants filled the pots with water (the best they could do), but He filled them with wine. You are both servant and vessel, and you are to fill yourself with that which Christ specifies. Mary said, "Whatsoever he saith unto you, do it." Every servant of God ought to frame that verse and hang it on the wall of his room. The servant may not know what his Lord doeth or thinketh, but He needs to know what He saith. In this case He said,

Moody Monthly

"Fill the waterpots." That was a simple command, but hard to execute. It was no easy task to carry 162 gallons of water from a well probably some distance from the house. It was hard, prosaic work. It took muscle as well as brains. His command was their only inspiration. But they did it. And how well they did it! They filled them up to the brim. "Almost" is not "full." To the brim is loving obedience.

The Master commands you to fill your life with His Word. It may be hard work at times. It will take hard study. Not always will it be inspiring. It will seem more like water than wine at times, but fill yourself with it. Then, fill your life with prayer, faithfulness, love, acts of obedience, and patience. Don't stop. Fill your life to the brim.

Next, observe

The Waterpots Were Filled with Water

The waterpots were adapted to water. God always adapts His blessings to our nature and limitations. He only asks us to do that which we can do. He only asks us to receive that which we have a capacity for. We do not have to ascend into heaven, nor descend into the deep, to obtain His blessings. The Word is nigh unto us. God has brought it down to our door, yea, God has brought the Word of faith and placed it in our mouth and planted it in our heart. This is true of the Word externally, as well as spiritually. He has brought to us who speak English, His Word written in English. I can read it in my mother tongue. Wonderful providence! Surely, any man ought to be willing to study the original languages in order to think God's thoughts after Him, but God has made this unnecessary. His Word can be had in any of a thousand languages and dialects.

Not only has He adapted His Word to our capacity, but also His ministry. He has put it within the scope of human powers. He uses human feet, hands, minds, ears, eyes, and tongues in His blessed service. He has not asked me to fly, for I have no wings. He has not asked me to speak with the tongue of an angel, for I have the tongue of a man. Yes, so humanized and simplified is the ministry He has committed unto us, that if we even give a cup of cold water in His name, it is acceptable service. Water for waterpots! English Bibles for English-speaking people! Human work for human beings!

The Waterpots Were Filled in Faith

It takes faith to do hard work. Work is not a substitute for faith, but one of its products. The servants were willing to do that hard work because they were convinced the Master was going to do something about it. Yes, it took faith to fill the waterpots; but there was a greater test of faith to follow. Christ commanded, "Draw out now, and bear unto the governor of the feast." Bear what? It was still water. Must these servants take water, just plain water, to that presiding dignitary when it was the usual custom to have wine? Yes, those were the orders. Did they blush in embarrassment, or did they believe that even yet Christ would do something about it? Nearer and nearer they drew to the governor—still just plain water! And, then, in the act of passing the water to the governor, a marvelous change

took place. The water became rich wine, "When the ruler of the feast had tasted the water that had become wine, etc." (Lit. Greek). The perfect tense would seem to indicate that it changed that instant. Indeed, it is said, he "tasted the water." God will not turn that Word of His into wine until you give it out. He may ask you to teach, speak, or preach, when you feel you have only water to give out, but give it out! God performs the miracle right then.

The Wine a Mystery to Strangers

Doubtless, the ruler of the feast was aware that the first wine had run out. He could not understand how a new supply could be had so quickly. The new wine was a mystery to him. Ah, the secret of that wine only the servants knew.

Men observe a faithful and efficient child of God. They note his wisdom and grace. They see him have joy even in the midst of sorrow, and they throw up their hands and exclaim, "I don't know where he gets it!" Of course, they don't, but he knows!

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men [just ordinary vessels], they marveled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). The fact that they had been with Jesus explained their wisdom and boldness.

The men of Jericho doubtless marveled at the power of the children of Israel. How strange that the walls should fall down flat just because they walked around them for seven days! That was Israel's secret. Israel knew that their God did it. Israel's part was only obedience and co-operation. That is the part of any servant.

Moses gave the law of God to Israel and said, "Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people" (Deut. 4:6). Israel received the credit for God's wisdom, and for His power. Do not men today refer to the Old Testament as Hebrew literature? Do they not glorify the prophets and apostles as though their qualities and powers were inherent? Could they all speak today, they would say as did Peter, "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had" done this? (Acts 3:12).

Let us not ask today, "Where is the wisdom of the Hebrews?" but, "Where is the wisdom of the God of the Hebrews?" Let us not ask, "Where is the power of Elijah?" but, "Where is the power of the Lord God of Elijah?" That power and that wisdom are still available to the servant of God today.

The Miracle Glorified Christ

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory" (John 2:11). The end and object of all service is to glorify Christ and God. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" (Matt. 5:16). "Herein is my Father glorified, that ye bear much fruit" (John 15:8). So much service is vain because it is done to glorify the servant. Only that servant who seeks the

(Continued on page 537)

Greek Word Studies

By Kenneth S. Wuest

THE GATES OF HELL

The term "gate" is an orientalism, referring to a place of authority or that authority itself as resting in a council. Lot sat in the gate of Sodom (Gen. 19:1). He was an official in the council that ruled the city. Boaz went to the gate of Bethlehem to attend to a legal matter pertaining to his proposed marriage to Ruth (Ruth 4). Our Lord "suffered without the gate" (Heb. 13:12), that is, outside of the jurisdiction of the Levitical economy.

The word "hell" (Matt. 16:18) is from *Ἅϊδος* (*aidos*), made up of the stem *ἰδ* which means "to see," and alpha prefixed, which negates the word, the compound meaning "the unseen," signifying in classical Greek the invisible land, the region of the departed dead divided into two parts, Elysium for the good, and Tartarus for evil men. It is the word used to translate the Hebrew "sheol" in the Greek translation of the Old Testament. In the New Testament it usually designates the temporary abode of the wicked in this age, the saints now going at once to heaven. The principal difference between the pagan and biblical Hades is that the former is the final, the latter, the temporary abode of the departed. But the word itself means "the unseen," and must be translated and interpreted in its context.

In Matthew 16:18, the word "prevail" means "to be strong to another's detriment, to overpower." It speaks of an antagonist seeking to destroy the Church. This cannot refer to the region of the departed dead, for they have no power to harm the Church. Therefore *Ἅϊδος* here cannot refer to the place called Hades. "The gates of hell" could be rendered, "The councils of the unseen." Who but Satan and his demons, the unseen kingdom referred to as the principalities and powers in the heavenlies of Ephesians 6:12, could fit such a picture? We have the assertion by our Lord, therefore, that all the activities of Satan cannot destroy the Church, or one of its members. In Luke 16:23 Hades is referred to, but in Matthew 5:22 we have *γέεννα* (*Gehenna*), properly translated "hell," referring to the place of final destiny for unbelievers (Rev. 19:20). II Peter 2:4 speaks of the fallen angels in *τάραρος* (*Tartaros*), answering to the Gehenna of the Jews, and is correctly translated "hell," for that place was made for the Devil and his angels (Matt. 25:41). The interpretation of Matthew 16:18, that literal gates of literal Hades will not prevent our Lord from taking the captive saints down there with Him to glory, breaks down under the Greek exegesis. Instead, we have the declaration of our Lord to the effect that Satan and all his demons will never gain the victory over the Church in the relentless battle he is waging against it. We believe, however, that the saints who died before the resurrection are in heaven now, having participated in the benefits of our Lord's victory over death and the grave. The following passages are correctly translated "hell" and have *γέεννα*: Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; James 3:6. Those having *Ἅϊδος* are Luke 10:15; 16:23; Acts 2:31; Revelation 1:18; 6:8; 20:13, 14, and should be rendered by the transliteration "Hades," being the unseen world of departed human beings.

Youth Page

Elizabeth Andrews Houghton

A NEW FORTUNE

By Rev. Henry Ostrom, D.D.,
Greencastle, Ind.

The depression in business had struck. "How are you making out?" I inquired of a godly friend. During prosperity he had spent much time and thousands of dollars in behalf of soul-winning. He answered my inquiry by saying that it looked as though he would lose all.

Later, during an engagement in the city where he lived, I invited him and another man in practically the same financial predicament, to dinner. At the table I inquired whether each had come in his own automobile and found good parking? Each man accompanied his reply with an outburst of laughter. No, they did not own automobiles any more; they had come in the public subway.

After three years had elapsed I met the man whom I first mentioned. He had lost all. He and his refined Christian wife thought that they would rent their house and live in a cheaper place.

"Do you know," said the man, "about our good fortune since we saw you last?"

Turning to his wife he queried, "Shall we tell him?"

Her eyes filled with tears, as she assented. "Well," he said, "you know we are unworthy, but we are the Lord's own. Our son, just twenty, got a position in a bank." (Oh, I wondered, did he become the channel for them to receive thousands of dollars? But I was mistaken.) "The other night he left the dinner table so early and ran upstairs, that I feared he was ill. Creeping quietly upstairs, I found him with his open Bible. I crept down again and finished my dinner. A week or so later, he hurried away from the dinner table again. This time all was done so suddenly that I felt sure he must be ill, so again I crept up to his room. There he was with his open Bible again. I told him that I had all along intended to give him a university course, but that, having lost all, I could not do it, yet I was so glad to find him interested in God's Word. Most of the young men we knew had gone to universities where the drift was away from God and His Word. He looked me full in the eyes and said, 'Father, I prize the intended plan you had for me, but if it had been carried out I might have gone like so many of the young men we have known, into neglect or denial of this blessed Book, of prayer, and of Christian witnessing. Maybe, Father, this is *your fortune*; that is, if you and Mother think it would be worth all to have me saved.'"

Turning to his wife for her endorsement, which was heartily given, my friend said, "Haven't we been given a fortune since I last met you?"

He continued, "Our son, with three other young men in the same bank, spend fifteen minutes at lunch time each noon to pray together. He leads a group of young men every Saturday night in Bible study. Oh,

yes, God has given us a new fortune!"
Yes, indeed, true riches!

KEEP THE VALVES OPEN!

By Rev. Herbert Lockyer, D.D.,
Liverpool, England

This is not a dissertation on engineering. Humbly I confess my ignorance of such an entrancing subject. Recently, however, I learned a very precious lesson about the opening and shutting of valves. And it all happened in a hotel where they operated under a central heating system.

A cold spell smote Auburn, N. Y., causing even Englishmen to shiver. In my hotel apartment, however, were two friendly radiators whose warmth throughout the day was most welcome. Toward the evening the steam was shut off, but I retired to bed and left the valves open.

About six the next morning I was awakened by a loud gurgling sound and for a moment wondered where I was. Listening, I discovered that the noise was no other than a fearful battle taking place in the radiators. Evidently the steam had been turned on in the boiler room, and attacking the still water, whipped it out of its cold complacency. What a struggle! For several minutes the water that had settled on its lees, tossed and fought and snarled. Ultimately, the boiling water conquered, and there was a great calm.

As I mused upon my bed, I thought to myself, now if only I had closed those valves overnight, the icy water in those radiators would have remained undisturbed with, of course, the inevitable shivers on my part as I rose to dress. But warmth was mine because I had kept the valves open, which fact, as you can guess, is an allegory.

The church members at Ephesus suffered from cold hearts. They had left their first love. The warmth of an early affection had vanished. They still went to church and engaged most regularly in religious work, but theirs was an icy regularity. The Master had this against the Ephesians, that they were correct yet cold. The valves between the furnace of divine love and their hearts had been shut off. The warmth of heaven fought in vain for admission. If only those early believers had kept the valves of prayer, faith, and obedience open, how the white heat of a Saviour's love would have fought and conquered the least uprising of heart-chilliness!

Volumes have been written on consecration, but to my simple mind, such a fundamental theme can be reduced to a sentence. It is this—keep the valves open! My young friends, living as we do in a cold world, it is in dire need of human radiators emitting the warmth generated above. God forbid, that souls chilled by sin and sorrow should draw near to us for help and sympathy and find us as cold and stiff as frozen icicles! Humanity demands that we keep the valves open.

THE MINISTRY OF PERSONAL EVANGELISM

By John Thomas Jasper,
Struan, Sask., Canada

There are those who regard personal evangelism beneath their dignity and ability. They look upon this ministry as a work for beginners, requiring but a minimum knowledge and training. Because they are considered qualified to address hundreds at one time, they look upon dealing with the individual as a waste of time, so leave that to others. But remember, Jesus Christ was able to address multitudes, yet He never considered the individual beneath His dignity or majesty. Does a physician who is able to deal with an epidemic of a whole community, disregard the treatment of the individual? The personal worker needs to be just as carefully trained as the skilled physician. His work is even more important than the physician's, for he ministers to the disease of the soul. He must therefore "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The personal worker should be well equipped with:

1. A thorough knowledge of God's Word.
2. A knowledge of human nature.
3. A knowledge of how to meet the difficulties that stand between men and Christ.
4. Some knowledge of the various cults and sects and how to meet them with the Word of God.
5. A knowledge of how to encourage and strengthen Christians with the Word of God.
6. A knowledge of how to instruct other workers.

He should also give himself earnestly to Scripture memorizing, intercession, and the practical work of bringing men, women, and children to Christ.

A Prayer for Guidance

By James R. Hean, Jersey City, N. J.

O Father, give me guidance,
Be Thou my beacon light;
Lead on in paths of holiness
And right.

Give ear to my entreaties,
Forsake me not, I pray;
But keep me trusting only Thee
Each day.

So lead me, blessed Father,
For I would holy be,
And rest at last in Heaven my home
With Thee!

Missionary Department

William H. Hockman

PIONEERING IN SALVADOR, CENTRAL AMERICA

"Sunrise on January 6 saw us off to a section in the Department of Chalatenango where there is absolutely no gospel witness. The party consisted of Louise Honold, the writer (Hope Sheldon), and two native evangelists, riding on the popular transports of the Central American trail—our trusted mules and horses.

"After climbing the rocky steeps and then descending to the lowlands to the river Lempa, our animals had to be coaxed to induce them to walk the plank to the little barge which ferried us across the deep stream. We ate a tasty supper from supplies brought with us, hobbled the beasts to forage along the bank, spread the hammocks and blankets over the warm sand, and slept well under the stars. In the morning, after a refreshing dip in the river and a pleasant ride to Cancasque, we had a combination breakfast and luncheon in a fanatical Catholic home.

"After various stops to give a gospel witness, we arrived at Nueva Trinidad, just as the sun was dropping toward the horizon. The law gives travelers a right to sleep in the city hall, and we were glad to avail ourselves of the privilege, and to keep the animals in the enclosed yard. The young men went to cut green grass for the beasts, after which we had our supper and swung our hammocks in the mayor's office! Early the following morning, which was Sunday, an open air service was held, after which we took the trail for Arcatao where we found the market place filled with a Sunday crowd, some of whom had come from as far as Honduras.

Things Begin to Happen

"The military guard and the mayor offered us room, and a large crowd listened attentively as the way of salvation was made clear. Two fanatical women on the balcony of the Romish church held their hands over their ears to express disapproval. There was a brisk business in selling Bibles and Testaments, and we announced another service, expecting to spend the night there. Soon, however, the priest led out a religious procession with a large idol of Christ, then stopped just in front of the barracks where we were given lodging. They sang, chanted and yelled, and finally demanded that we leave the city at once, making dire threats if we did not comply. The soldiers stood at the doorway, armed but worried. The city fathers came in, emphasized the danger, and

implored us to leave; and the rioters outside said they would stay all night, if necessary, in order to get us out of town.

"Meanwhile others were coming up and secretly buying Testaments and Gospels, one of the soldiers handing the books over the wall to the purchasers. Rather than insist on our rights and endanger the poor, ignorant people who besought us to 'depart out of their coasts,' we withdrew at four o'clock in the afternoon, the whole populace turning out to see us leave.

Plenty of Variety

"We 'put up' for the night in the yard of a homestead along the way, swinging our hammocks out in the open. Suddenly a group of some twelve armed men were upon us,

tin cans, and a young student priest flounced across the village square to put an end to the 'scandal.' He insolently inquired in what university and seminary the missionaries had studied, insinuating we had forged an official paper which we carried, and ordered the children into the church for catechism. The fanatics followed the priest away, and then the interested ones listened to the thoughtful message given.

"Later in the day the printed and spoken Word was given out in San Francisco, and we made camp at night by the river, where we sat on a pile of rice straw and ate supper in the moonlight. At midnight we were awakened by a dozen or more men armed with knives and pistols. One grasped don Bernardo by the wrist and another grasped don Jose. But when they recognized the latter as the colporteur, all they could do was to ask to see our passports. The ungrateful priest in the previous town had sent word to the governor that a group of five communists were spending the night near the river, and the mayor had sent the police after us; but they saw the mistake at once.

"Resuming our journey the next morning, a somewhat lengthy stop was made at San Luis del Carmen. Here many heard the gospel and besought us to remain longer, but we felt we should continue on our way."—Ex-

cerpts from an article by Hope Sheldon, in the *Central American Bulletin*.

A MOSLEM FESTIVAL

"The scene is at the gathering of Moslems for the celebration of Idul-Fitr, the festival which marks the end of the Feast of Ramadan. For one whole month Moslems observe Ramadan, strictly fasting from sunrise to sunset each day, believing that this religious fast is very meritorious in gaining forgiveness of sins and spiritual credit with God. A few days ago I witnessed this Idgah service of fast breaking in Hindupur.

"The Idgah in Hindupur is a lovely spot, with three or four huge trees shading nearly the whole prayer ground. At one side is the whitened 'prayer wall' with its two graceful minarets, one at either end of the wall. The 'prayer wall' is so arranged that the Moslems while facing the wall also face toward their sacred city, Mecca, toward which all effectual prayer must be made. At about half past ten in the morning, Moslem men, boys and girls, gaudily dressed in white and brightly colored clothes, began gathering at the Idgah. Moslem women do not



A SWAZILAND MANSION

Mr. and Mrs. Arthur Jensen posing in the doorway of a native hut. Life is very simple here—no need for carpenter, plumber or electrician!

inquiring our business. The constable courteously allowed us to spend the night there, but ordered us to move on early in the morning, with the injunction that there was to be no preaching. Still regarding us with suspicion, the local officers kept vigil through the whole night.

"At half past ten the following morning, we arrived at Nombre de Jesus. 'These were more noble.' The mayor gave us a warm welcome. Word had been sent ahead by the priest at Arcatao to the 'faithful' to start a riot and run us out, but the mayor promised jail sentences to any disturbers of the peace. Several meetings were held and individuals dealt with. The whole village seemed to listen with eager interest. A delicious chicken supper was served us and an extra roasted chicken supplied for our use the next day. Seeing us about to take a snapshot before leaving, scores of people ran to get in the picture.

Romish Arrogance

"By noon of the following day we reached Azacualpa and soon began to sing hymns as an introduction to our street meeting. Upon hearing us, fanatical women began to bang

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take part in this worship, for they must remain at home in purdah (seclusion). The men arranged themselves in long, straight rows, each man facing the inside of the 'prayer wall,' while the children remained on the outskirts looking on, guarding the sandals of the worshipers (for all worshipers must be barefooted), purchasing sweets and novelties from the various vendors, and generally making a lot of noise. Also looking on with the children were a few Hindus and myself.

An Imposing Spectacle

"By eleven o'clock some fifteen hundred people had gathered, more than one thousand of them being Moslem men, standing in some thirty-four straight trim lines, with their prayer mats spread on the ground at their feet. At given signals they went through the necessary ceremonials of the prayer, raising hands to the heads, bending etc., and finally prostrating themselves on their prayer mats. All this was done orderly and in unison, making a very striking picture. These prayer exercises finished, they seated themselves on their mats, facing the Mullah Sahib (preacher) and preparing themselves to listen to the recitation of the sermon, and to offer with him a supplication for remission of sins and healing of the sick.

"The Mullah Sahib read the sermon from a book, and while I could see his lips move and his beard bob up and down, I could hear nothing because of the hubbub made by sightseers and children on the side lines.

"While all this was admittedly a most interesting and impressive scene, it was also exceedingly painful, for with all this pomp and devotion, the worship is still vain worship, and the worshipers knew nothing about actual forgiveness of sins. Christ alone is the way to God; only His blood can save from sin. Our hearts go out in prayer that these benighted people, vainly groping after God, may be led to look unto Jesus and obtain the righteousness which is by faith."

—Hubert Reynhout, in *Darkness and Light*.

"LEST THOU DASH THY FOOT AGAINST A STONE"

In the April issue of *China's Millions* is a heart-stirring story of the experiences of a

Chinese pastor named Ch'en, a man of simple trust who has learned something of the "obedience of faith." A characteristic incident, with its sequence, is quoted here:

"During the time that I was commissioned by the county government as ward magistrate, there was a vagrant named Li K'ai-fan, who forcibly seized a small piece of ground belonging to me, to use as a vegetable garden for himself. According to recognized principles, I should have taken him to court at the county seat, where he would have been punished by law. I did not wish to quarrel with people any more than I could help, yet, I thought, how could I let him rob me of my land in this way? I prayed about the affair for three days, after which the Holy Spirit led me to see that I should have no quarrels with worldly people; so I decided to present Mr. Li with the piece of ground to use, as suited him, for his vegetable garden. Carrying out this purpose, I took the deed of property to Li's home, and in the presence of witnesses made the title over to him in perpetuity. When this transaction was finished, Li's conscience smote him, and he was unwilling to accept the gift. However, since the deed was already made over to him, I persisted in my purpose of giving him the land.

The Aftermath

"A few years later, during the eighteenth year of the republic, the reds occupied our district, carrying on their secret propaganda and plans. They compelled this same Li K'ai-fan to become commander-in-chief of all the surrounding countryside. Under his direction were the Groping for Melons Society (a slang expression for chopping off heads), the Eavesdropping Society, and the Society for Taking Captives for Ransom, as well as other similar organizations. All the local officials who did not effect their escape were to be killed. I, of course, was no exception. But who would have thought that Commander Li gave secret orders that no one was to be permitted to molest me, and that if any one had occasion to pass by the Ch'en homestead, they should go quietly so as not to alarm me. Commander Li passed around the word that this man by the name of Ch'en was a very righteous man. I did not know this at the time, but heard of it later.

"Now if, when Li seized my land, I had gone to law over it, later when he became a commander-in-chief of the Reds, it is certain that his head-chopping business would have begun with my head, my whole family would have had no protection, and the work of the Lord would have been thus greatly hindered. To all believers who follow the will of the Lord, certainly all things do work together for good. And I by thus being enabled to have the mind of Christ was spared the calamity that would have resulted from seeking vengeance."

"EXPOSITION" AMONG THE LOWLY

Old Pedro had laboriously learned to read a little. His writing was still a thing wonderful to behold. But he could slowly and with much close scrutiny and scratching of head make out simple passages of the Scriptures. He liked the Gospels because he could understand them best. Once he had studied

"How Shall They Hear Without a Preacher?"

said the Apostle Paul. "How can I, except some man should guide me," said the AFRICAN to Philip. Thousands of native AFRICANS are waiting to hear of Jesus. The S.A.G.M. is pioneering in uncharted territories, and through its band of faithful workers is seeking to make Christ known. Information will be furnished on request.

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the words of an incident or parable he would discourse on it to others at length, and often to whomever he could get or make listen. Juan, somewhat younger than Pedro, his helper at rude carpentering, and Pedrito, his son of ten years, who also helped and ran errands, constituted his most frequent congregation; at times voluntarily, and sometimes because by reason of their work they could not go elsewhere. Through the window of my study I often made the fourth member of his group as an auditor.

One day he started out by asking: "I say you, Juan, you know what the Lord Jesus say to Peter the apostle?"

Juan, startled from seeing a board, grunted, "Why not? He say, 'Go unto all the world and preach the good news.'"

"No," replied Pedro, "I mean what He say in John the chapter twenty-first."

"No, I don't know."

"He say, 'Feed my sheep.' Now why He say, 'Feed my sheep?'"

Pedrito, pert lad, shrills out, "He wants them fed."

"Yes," answers Pedro, "but why He say first, 'Lovest thou me?'"

Again Pedrito, "He wanted to know."

In a tone of resigned dignity, Pedro slowly asked, "Don't you know He say it three times? Three times he ask Peter, 'Lovest thou me?' and when Peter says, 'Yes,' then the Lord Jesus say three times, 'Feed my sheep.' Now I ask you why He have to do it three times?"

Juan stopped his work to say, "I didn't know the Lord Jesus asked three times, so I don't know why."

The irrepressible boy, screwing his face up in a grimace like a monkey so as the better to think, finally burst out brightly, "I know, the Lord want the sheep fed three times a day, so He say it three times."

"No, no, you know nothing," disgustedly reproved Pedro, "I tell you"; and now he had his audience, and forgetting his work for a few minutes in the larger interest, went on:

"Lord Jesus, He say, 'Love me?' Peter say, 'Yes.' So the Lord say, 'All right, feed my sheep.'"

"But Peter he dumb, he don't answer nothing. So the Lord see he don't understand."

"Again He say, 'Love me?' and when Peter say, 'Yes,' the Lord He say, 'Feed my sheep.' But Peter he verree stupid, he don't understand."

"So once more the Lord He say, 'Love me?' and the third time He say, 'Feed my sheep.'"

"Peter don't understand for a long while what this mean. That's why I explain it to you. You, Juan, you work for me because I pay you. You, Pedrito, because I, your father. Sometimes you do things because you like me, I think. Now you love somebody, you do what they want. Jesus, He want His sheep fed after He gone. He die for His sheep. He wanted to see if Peter love Him, and when Peter say, 'Yes,' then the Lord say, 'Feed my sheep.' But Peter he think only of his own love and of his Lord. He don't understand. Later Peter understand."

"Now, you, Juan, and you, Pedrito, I know you say you a believer. So am I. We love the Lord, yes; all right, we do what the Lord want. We go after siesta to see somebodies, and feed him. Tonight we

June, 1938

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take some mandioca (potatoes) to Dona Anita for to eat and all the time every day, until her husband return from preaching.

"You understand now. You no say you love, if you don't feed."

The missionary sitting inside felt he had sat at the feet of true exegesis.—J. A. Davis, in *Amazon Valley Indian*.

BREAD CAST UPON THE WATERS

Dorothy Shipman, carrying on mission work in the hill country of Kentucky, relates this encouraging incident:

"About ten years ago a missionary came to Jack's Creek hoping to bring the light of the gospel, but men's hearts were hardened and it was made very plain to him that he was not wanted. To him it seemed, perhaps, that nothing was accomplished.

"Before leaving, however, he gave a Moody Colportage book to a lad of sixteen. This boy had already become a real prob-

lem to his family, but through reading this book his eyes were opened to see his need of a Saviour, and he accepted Him as best he knew how. With no one to instruct or lead him on, he groped in darkness which was like torment for six years, not knowing the certainty of his salvation. In the meantime the Holy Spirit prepared the way for other Christian workers to come, and after two years of ministry this hungry soul came fully out of darkness into light. Such battles are not easily won, but the Lord granted real victory over the Adversary.

"Realizing his own weakness, and getting a vision of the power which God Himself can give, he surrendered his all to the Lord. The empty vessel was truly filled, and the Holy Spirit has led him on, in spite of a very limited education, into a knowledge and understanding of spiritual truth such as few Christians ever experience. He loves the deep things of the Word. Now this life which was once notorious for crime and villainess, is being used wonderfully by the Lord as he lives and witnesses in this community."



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Training Sunday School Teachers

(Continued from page 517)

faced with the responsibility of seeing that the opportunity is grasped. It cannot, of course, be maintained that the Christian college is the only institution which has the responsibility for the dearth of effective Bible knowledge today. The home, the church, and Bible schools all have obligations. But this fact does not relieve the college of responsibility. On the contrary, it increases that responsibility, for in the nature of circumstances, it has a large part in the training of those in churches and schools who should become leaders and teachers of others. Hence, if the training which it gives is inadequate, those whom it trains cannot in turn be efficient in their work.

Teacher's Diplomas Available to College Students

The teacher is the all-important factor in any school. Well-trained teachers make good schools where pupils learn what they are taught. Poorly trained teachers make for ineffective learning. People cannot be blamed if they feel they cannot teach. Probably the feeling is very well founded. How many Sunday School teachers ever had any pedagogical training or instruction in systematic study of the Bible? The need for trained teachers in the Sunday School is appalling. Christian colleges can go far in meeting the need if they will converge their efforts toward definite accomplishment.

The Evangelical Teacher Training Association has taken special action making it possible for students in colleges affiliated with the association, to qualify for the diploma of the association without lengthening their regular college course. This association is setting standards for the training of Sunday School teachers and for the training of teachers in Sunday Schools. What more important step could any Christian college take than that of becoming a member of an organization which is committed to the great task of providing training for teachers to meet the tremendous dearth of those who can present the Word of God effectively to the millions of youth in our land?

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

CHILDREN'S DAY

The training of the child in Christian character has always been an important function of the Church. In his recent volume, *Character and Christian Education*, President Stewart G. Cole makes the following striking statement: "Like Topsy, a child may 'just grow up' religiously." That, he continues, is the experience of the majority of people. He might have said also that in recent years it has been the lot of an ever-increasing number of children. Recent estimates indicate there are at least 20,000,000 children in the United States who are growing up without any kind of moral or religious instruction. It is a mighty army of those who are "spiritually underprivileged" at the most impressionable time of life. It is not to be wondered at therefore, that the growing neglect of the spiritual nurture of childhood and youth by the home is producing results in increased delinquency among children, a decline in moral ideals, and indifference, as they grow older, to the Church and to religious faith. Nor is this all. Such a trend is cumulative, for in a few years these boys and girls will be managing the affairs of the world and in their turn training another generation. It is a challenge that the Church must strive with every means at its disposal to meet. In this day of widespread emphasis on "religious education" and "social and moral welfare," here is one problem that must no longer be neglected.—*Christian Observer*.

THE CHILD'S NEED

James F. Rockett, director of education of Rhode Island, has urged upon his state that some way must be found to teach some religion in its public schools. A commission selected from among the Jews, Catholics, and Protestants is now at work on a program for such religious instruction. Dr. Rockett is reported to have said: "For many years the emphasis in our education was on mental training purely. Then, with the turn of the

century, came a shift to the physical, with the building of gymnasias, training of football teams, health classes. Now the time has come for the teaching of spiritual things. The crime wave that has been sweeping this country makes the lack of religious education evident. We have had classes in character education, but you can't teach the virtues without bringing in religion. Teachers may talk about goodness, but their time is wasted unless their teaching is based on religious fundamentals."

Who can deny that there is truth in what

CHILDREN'S DAY IS A DECISION DAY



Will you help them decide?

this director of education tells his people? The difficulty which his committee will encounter is the fact that it is not the state's business to teach religion. Teaching of religion is the business of the parents and of the Church. Our people need to be rallied to this realization.—*The Lutheran Witness*.

BIBLE SCHOOL ATTENDANCE

The general trend during the last five years at least, has been toward defeat and disaster. The attendance, generally speaking, has dwindled steadily, in some instances precipitously. Just how great it is, one does not realize until he faces the figures. Here are a few. They are taken from a report of a committee of investigation. The committee reported at the International Council in Chicago, February, 1938. The Methodist Epis-

copal Church had a decrease in five years of 427,904. The Presbyterian Church, U. S. A., a decrease of 141,131. The United Brethren Church in Christ a decrease of 26,831. The United Church of Canada, 17,480. The Reformed Church, 34,612. The United Presbyterian, 15,088 in five years.

The Protestant denominations in the United States and Canada should work out a constructive program for increasing church school enrollment, or rather for reaching the unreached multitudes in our territory, and should co-operate on a nationwide movement to this end.—*Christian Union Herald*.

THE USE OF LEISURE

This is an age of speed. We have said that before. We will have occasion to say it again. A whole host of devices and gadgets have been invented within the last fifty years in order to save time, to speed things up, and to make life easier and more pleasant for men and women. At least that is what they are supposed to do. They have been designed to furnish the world with more leisure. The telephone, the telegraph, the typewriter on which this is written, the flying machine, which eats up space at an incredible rate, and a hundred and one electrical devices, are all designed to eliminate drudgery from life.

But the paradox is that while the drudgery of yesterday has been changed into the leisure

of today, the leisure of today is in many cases becoming worse to bear than the drudgery of another day. The fact of the matter is, the world has not yet learned how to make use of its leisure. The time that has been given to many people through modern inventions has become only "time to kill." Their leisure has not fulfilled the high hopes that some social reformers have ranted about—that was to be spent upon "cultural" pursuits. The only culture that many women know whose household duties have been lightened, if not entirely eliminated, is to attend the movies. There they spend two or three hours several times a week absorbing the celluloid "culture" of Hollywood. Certain it is that more leisure does not mean that more time will be given to the cultivation of the things that really matter in life, those things of the soul and the spirit. If people would only use a little of the time

they try to "kill" by movies, bridge or the radio jazz, in quiet study, meditation, or reading the things that are worth while, leisure would undoubtedly be a blessing to them. Unfortunately, this is not so, and leisure in many cases has become a curse.—*The Evangelical Christian.*

A NATION OF GAMBLERS

The gambling spirit seems to be in the air, as witness the recent efforts to enlist the United States government in the institution



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of a national lottery similar to the Irish Sweepstakes and the decision of the Chicago city council in legalizing and licensing "hand-books," that is to say, gambling houses which serve as brokers for bets on horse races. Slot-machines and pin-ball games are found everywhere. The so-called "numbers" racket became a local scandal in New York. "Jack-pots" are formed in countless business offices in connection with local baseball and football games. The common poker and crap games flourish everywhere. Bridge and golf seem unattractive to many unless there is a little side bet to offer stimulation. We are rapidly turning into a nation of gamblers.

Churches are bringing the fair name of Christ into disrepute when they aid and abet in the maintenance of an evil because the proceeds of their gambling institutions go to a "worthy cause." Such churches are not only dragging the good name of the kingdom of Christ through the dust, but they are effectively preventing the development of the spirit of stewardship among their members. A church that must resort to gambling in order to exist, deserves to die. When an institution that claims to be the champion of righteousness stoops to unrighteousness in order to eke out an existence, it forfeits its influence and its very right of existence. Worst of all, it makes itself inaccessible to God's blessing and to the approaches of the Spirit of God.—*American Lutheran.*

BIBLES FOR CHINESE

The British and Foreign Bible Society reports that a well-known and respected Chinese leader has purchased 12,000 New Testaments and 6,500 Bibles at a cost of over \$19,000, and has given them to government officials, officers and friends. On the cover of the books he had printed, "This is the greatest Book in the world."—*Christian Monitor.*

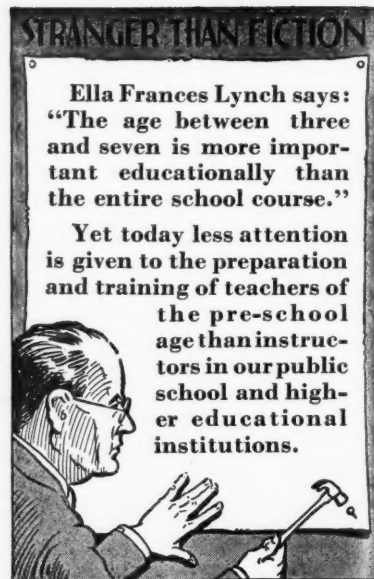
WANTED: BIBLE PREACHERS

President Hutchins, of Chicago, in his Storrs Lectures at Yale University, said:

"Why is it that the clergy does not command the respect that we should all like to feel for them? I think you will find the answer by looking at the catalogue of any divinity school. It is now made up of subjects which, it is assumed, will assist the pastor in coping with his first charge. He learns about building management and community singing and church socials and what is called religious education. Theology, which deals with the intellectual problems of his profession, has almost disappeared from the curriculum."

While Dr. Hutchins does not speak the language of a Bible people, he is beginning to see at long last what many of us have seen for years. The average preacher in the denominational world knows little or nothing about the Bible as a book of doctrine, inspiration and power.

The undergraduate schools teach but little of it, because they think the student will get enough in the graduate school. The graduate schools take for granted that he studied Bible in college, and proceed to fill him with biblical criticism. He comes out knowing all about the Bible, but not knowing the Bible.



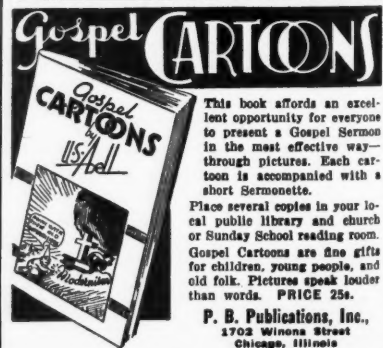
Thank God for our Bible colleges and seminaries that build their whole curriculum on God's Word and saturate their students with a love for it and a passion to proclaim it. In the young preachers who go forth from their halls lies the hope of the Church!—*The Lookout.*

GIVE THEM A CHANCE

A pulpit committee of a vacant church announced that it was looking for a \$4,000 man who would be willing to accept a salary of \$1,500. Well, we can recommend a good many \$4,000 men who at the present time are receiving not more than \$1,500. You cannot pick out a \$4,000 man simply by learning what his present salary is. Judge ministers not by their present salaries, but by their ability and the record of their accomplishments. Many men in our ministry have never had a fair chance to show the stuff of which they are made. We have the men. All they need is the opportunity. "Look ye out . . . men of honest report full of the Holy Ghost and wisdom."—*The Watchman-Examiner.*

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Moody Monthly

A CONGREGATION ON TRIAL

Some ministers have been charged with being conceited, and in many cases the charge is probably true. There are probably more conceited congregations than ministers, for the ordinary congregation will puncture any conceit in its minister, but who can operate to remove conceit from a congregation?

A bishop of a certain denomination received from a congregation the long list of virtues it would require of the man who might become its pastor, and then a statement followed as to the amount of salary that would be paid to this paragon. The bishop replied somewhat as follows: "I have in mind the man for you. It is the apostle John! Having been in heaven for so long, it is possible that he has developed most of the virtues you require, and as he has been removed so long from the earth, he probably has no living relatives who might be expected to share with him the miserable salary you are offering."

There are congregations so smugly self-satisfied that they feel any man ought to feel honored to be called as their pastor, however poor their record, or however small the salary offered. In fact, many congregations rather resent any questioning on the part of the prospective candidate as to their fitness to be his parish, while they feel thoroughly justified in inquiring most closely into his fitness to be their minister, and also as to the essential qualities in his wife.—*The United Presbyterian.*

GAIN OF \$15,000,000 IN CONTRIBUTIONS

A gain of \$15,000,000 in giving to upkeep and missionary work over the period of a year was reported by twenty major religious bodies at a recent meeting of the executive committee of the United Stewardship Council. The council is composed of representatives of twenty-three Protestant bodies in the United States and Canada. It collects the giving statistics of these bodies annually. The largest increase was registered by the Southern Baptists—\$2,300,120, followed by the Presbyterian, U.S.A.—\$2,158,208.

The largest percentage increase was registered by the Church of the Brethren, 16 per cent, and the Church of the Nazarene, 13 per cent. The United Brethren and the Lutheran Synodical Conference reported 9 per cent increases. The two outstanding southern communions, the Southern Baptist and the Methodist Episcopal, South, reported 8 and 7 per cent increases, respectively. The United Lutheran Church also reported a 7 per cent advance. The Presbyterian, U.S.A., the Southern Presbyterian, the Reformed Church in America, and the Evangelical Church reported 5 per cent increases.

The report to the United Stewardship Council indicated that the religious bodies predominantly rural were responding better to the upturn movement than were the urban.—*The War Cry.*

SUNDAY SCHOOL HUSBANDS

If a chemical engineer marries an English teacher, they'll live happily ever afterward. That's the perfect love match, according to Prof. Ernest Burgess, University of Chicago sociologist.

A minister married to a singer should be June, 1938

a delightfully happy marriage combination, too, Prof. Burgess told the Chicago Society of Personality Study recently, in the Medical and Dental Arts Club. But he doesn't recommend traveling salesmen as husbands.

The most important thing for girls to consider, Prof. Burgess said, is whether or not their fiancé's parents were happy. If they were, he's a good prospect.

Even then it's safer if he isn't a youngest child or an only one. Marriage of an eldest child to an eldest child is a combination that the professor said is hard to beat.

Girls shouldn't forget to ask about Sunday School either. If he went to Sunday School until he was ten years old, he's a fair risk.

If he attended regularly until he was eighteen, he's a much better one. And if you're both going to Sunday School when you're married, you've nothing to worry about at all.—*Chicago Daily Tribune.*

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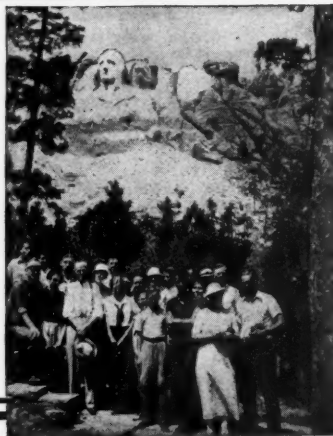
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I once illustrated the act of faith by the experience of a friend who was in an upper room of a hotel at night when the building took fire. He seized the escape rope that was in his room, swung out of the window, and lowered himself in safety to the sidewalk. He had a good opinion of that rope during the day when he saw it coiled up by his bedside, but it was only an opinion; when he believed on the rope, and trusted himself to the rope, it saved his life.—Theo. L. Cuyler.

* * *

UNDER THE SPIRIT'S CONTROL

Captain King, an experimenter with magnetism and electricity, tried to see how powerful a magnet he could make of an old 16-foot gun. He wrapped ten miles of wire around it and magnetized it with a huge battery. Balls of iron leaped to it. Scrap iron would cling all over it. As soon as the power was withdrawn, all would fall away.

Filled with the Spirit, believers have power to draw men toward Christ and spiritual things. What is impossible in themselves become easy and natural under His control. We must be insulated from the world, and in vital connection with the dynamo in order to have this power.—King's Business.

* * *

FOR WHOM DID CHRIST DIE?

Dr. Arthur T. Pierson once used this discriminating incident: "Twelve shipwrecked men were laboring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved. For which of the eleven did the sailor give his life? If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me, and would tomorrow morning if not another soul survived on the globe. So Christ loved me and gave Himself for me."—Watchman-Examiner.

* * *

FORMATION OF CHARACTER

The formation of character is a process similar to that which we see going on in the Mammoth Cave of Kentucky. The stalactites and the stalagmites are formed because certain minerals are deposited, either by evaporation from a solution that trickles slowly down from above, or by slow consolidation from fusion. *Thoughts passing through our minds constantly drop a solution in our souls that solidifies and makes a definite monument which we know as "character."* So youth, and we all, should be careful about the small, trivial and frivolous things that are continually cropping up in life, for all these will, perhaps unconsciously, but certainly, affect the formation of character.—Herbert W. Virgin, in *Bridge Building*.

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PENSIONED, BUT DID NOT REALIZE IT

Years ago an old Indian frequently visited one of our military camps and begged for money. He wore an old locket and the men became curious to know what it contained. On opening it they found there a parchment on which was written a pension and signed by George Washington. The old Indian did not know he had it. *Thus many have a signed pension from God and do not realize it.*—John Borland Cavitt, in *God's Message*.

* * *

THE SOURCE OF THE GRACE

An old violinist was poor but possessed an instrument which never failed to charm by its soothing mellowness. Played as he could play it, it never failed to awaken responsive chords in the heart. Asked to explain its charm he would hold out his violin and tenderly caressing its graceful curves he would say: "Ah, a great deal of sunshine must have gone into this wood, and what has gone in, comes out."

How much of God's sunshine has entered into your life? How much time have you spent in the radiance of His presence?—F. Townley Lord, in *Christ on the Road*.

* * *

THE TEST OF VALUE

One day when I was fishing with a complete outfit which I had just bought, my little seven-year-old twin sisters insisted that they also have an opportunity to fish. They were not content until I had cut a stick off a tree, and tied on it a piece of string, with a bent pin at the end, to which I attached a worm. I sent them down the stream while I went on angling with my expensive tackle. I caught nothing, but, hearing a shout from my sisters, I looked and saw a large trout, finer than any fish I had caught all summer. "What has happened," I asked. "Oh," said one of the girls, "I caught this fish!" *There is a great deal of organization in the church today, but are we catching fish?*—A. Lindsay Clegg, in *Life with a Capital "L."*

* * *

FREE FROM THE LAW

Suppose I am passing a courthouse, and I see a group of manacled men entering under guard of a police platoon. I inquire of some one standing by as to what is going on, and I learn that a number of desperate criminals are to come up for trial. I decide to go in and hear some of the evidence, but as I am about to enter someone says to me, "Are you not afraid to go in there? Do you not realize that these men are likely to be condemned to penal servitude, or possibly to death? Are you not afraid to be in that company?" I answer, "Not at all; I am not on trial; the law has nothing against me; I simply go in as a spectator." *And so in regard to the last great Assize; perfect love has cast out all fear.*—H. A. Ironside, in *God's Unspeakable Gift*.

RECOGNITION IN HEAVEN

A woman who was troubled about the question as to whether we shall recognize our friends in heaven, went to her Scotch pastor for an answer. "Hoot, woman," said he, "*do you think we shall be more stupid in heaven than we are down here?*"—*Prophetic News*.

* * *

THE DANGEROUS LEVEL

A young nephew of mine went out for his first solo flight in an aeroplane. When traveling over his own house he suddenly crashed. His father ran to the end of the garden and discovered to his surprise and dismay that the airman was his own son. The boy was terribly injured, but thanks to modern medical skill and attention, he is now strong and well again. The cause of the accident can be summed up in a sentence—he was flying too low! That is the trouble with many Christians. They are living at a low level of Christian experience, and sooner or later the crash comes.—A. Lindsey Clegg, in *Youth with a Capital Y*.

* * *

THE LOVE OF MONEY

Years ago I was setting out a fruit orchard at my home in California. We were troubled with gophers there and the man who sold me the trees said, "The best thing you can do is to use trees that have been grafted upon a wild peach root." The wild peach is so bitter that the gophers will not eat it. So in my little orchard I had almond trees, plum trees, apricots and peach trees all grafted on wild peach roots, and they all flourished.

The love of money is something like that. It is that which once it is embedded in the heart of a man may be a suitable root into which to graft every kind of iniquity.—H. A. Ironside, in *God's Unspeakable Gift*.

* * *

THE GREATEST INCENTIVE TO ENDURE

There is a story told of a man in the days of the World War, a man right out in the front trenches, who could not stand the strain any longer. His nerves broke down, and in the darkness of one night he slipped away from his regiment, and found his way back out of the firing line, into the open country. He was lost and did not know which way to turn, and then stumbling against what he thought was a signpost he decided to climb it, and by the light of a match to find out where he was. He struck a match, only to discern that he had climbed up a wayside crucifix! *Confronted with that cross, he suddenly thought of his Lord, the One who, for the joy that was set before Him, endured the cross and despised the shame.* Slipping down from that wayside cross, the deserter found his way back to his regiment, and in the morning was at his post of duty.—A. Lindsay Clegg, in *Life with a Capital "L."*

Moody Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

USING BIBLE PRAYERS

F.L.F., Morrison, S.D.

Question: Should we use the Bible prayers for our prayers?

Answer: No objection can be made to such use of Bible prayers if they really express your own thoughts and desires when you talk with God; but to use nothing else would tend to formality. In praying we should have the freedom of children and not restrict ourselves to forms of prayers used by others.

THE BRETHREN OF CHRIST

W.A.H., Vancouver, Wash.

Question: Is it true that the so-called brethren of Jesus were such "in the flesh"? Why are their names not given?

Answer: As to the latter question, one brother's name was James (Gal. 1:19), and another was Jude (Jude 1). Hence Jesus had brothers in the flesh because they had the same mother. While true that Jesus addressed and referred to Mary as "woman," the records prove that she was His real mother. Hence it was proper that others should refer to her as His mother and to her other sons as brethren (Matt. 12:46, 47). They were such "in the flesh." In His reply to the information conveyed to Him at that time, Jesus did not repudiate these natural relationships, but merely spoke of new and higher relationships which His disciples sustained to Him, because they were spiritual. In a spiritual sense Jesus was unrelated to His sisters and brothers because He did not partake of their sinful nature. He had a human body, but in His human nature He was sinless. "According to the flesh" He was unlike them. As the apostle Paul said, "In me, that is in my flesh, dwelleth no good thing" (Rom. 7:17; 18). This is true of us all, but not of Jesus. Hence He said of His disciples, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:48, 49). He referred to a new race of spiritual beings, born from above (John 3:3, 5). Spiritual relationship to Christ supersedes human relationships and are the more important and abiding.

THE KING JAMES' VERSION

C.D., El Paso, Tex.

Questions: (1) Since the King James' Version of the Bible was made by an Episcopalian council, should we make any allowance for the influence of Catholicism upon their translation? (2) Why does not the Sermon on the Mount contain a mention of the plan of salvation? (3) Are we to take an entirely passive stand in the matter of our soul's salvation?

Answers: (1) This committee was both large and representative. The number appointed was fifty-four, of whom forty-seven are known to have participated in the actual translation. But these bishops were "to inform themselves of all such learned men within their several dioceses as, having special skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures for the clearing up of any difficulties in the Hebrew or Greek, or touching any difficulties or mistakings in former English translations." Thus the best qualified men of the entire Church of England were employed in this great task. The translation itself was not hurried, but took two years and nine months, and the translators "left nothing undone, and spared themselves no toil in their determination to make their work as perfect as it could possibly be." Yet it must be admitted that the Catholic Version of the New Testament had a minor influence upon the King James' Version, which appears in the use of certain Latin words, such as "confess," "unction," etc. Yet it is claimed that the version which influenced the King James' Version more than any other was the Geneva, although the Bishops' Bible was "the basis and the starting point." Upon the whole, however, more than three centuries of devout believers and readers have demonstrated the high qualifications and sincerity of the translators who produced the King James' Version. (2) In reply may we ask, why should we expect it to do so? Apparently this address sets forth the substance of Christ's early teaching to the Jewish nation, just as Matthew 24 and 25 contain His final address. The Jewish nation had been instructed in the law, but in the Sermon on the Mount Jesus sought to turn the people to Himself as greater than the law, and who spoke with even greater authority (7:29). Note how frequently He diverts the attention of the people from the law to Himself. For example, take Matthew 5:7, 22, 26, 32, 34, 39, 44. He spoke with authority not merely concerning their manner of living, but in character they must be as perfect as God the Father (v. 48). While the way of salvation is not clearly stated, the people were told that their treatment of Him would determine their eternal destinies (7:21-27). (3) See the April number of the MOODY MONTHLY under the caption, "Ordained to Eternal Life" (p. 427).

HUMAN FORGIVENESS

M.E., Greenfield, Ill.

Question: Can anyone forgive an enemy who does not want to be forgiven? Our Lord said, "If he repent, forgive him" (Luke 17:3, 4).

Answer: This passage deals with an offending brother, not with an enemy. If a brother offends he naturally is sorry for it and seeks forgiveness, which must be granted without limit. Much more difficult is it to forgive an enemy who offends; who not only does not seek forgiveness, but who evidently

does not want to be forgiven. Yet even here the Christian must not be found wanting. "And when ye stand praying, forgive, if ye have aught against any" (Mark 11:25, 26). Especially does that "any" include enemies, for else how can you obey the command to love them? Is not forgiveness of our enemies one expression of our love for them? But our Lord added, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Forgiveness is a grace sometimes difficult to practice, but it is Godlike (Eph. 1:7).

CALLED TO PREACH

F.K., Oklahoma City, Okla.

Question: I am wondering whether I am called to devote my entire time to the preaching of the gospel. I have a great desire to do so. I teach a Sunday School class and hold prayer meetings. How could I get ordained?

Answer: God sometimes has greatly used men who have been poorly equipped, so far as education and special training are concerned, but a mere desire to preach the gospel is not sufficient proof that you have been called of God to such a service. A desire to preach, however strong, is not proof of being called of God to be ordained. Education is so general today that no person should attempt to do much preaching until after he has been well trained. Exceptions to this rule are rare. This does not mean that you need to stop teaching a Sunday School class, holding prayer meetings, and getting people saved. But before devoting your entire time to preaching the gospel we would suggest that you attend some good Bible school. If this is impossible, at least improve your knowledge of the Bible by taking some correspondence courses.

THOSE TAKEN AWAY

O.I.H., Malta, Mont.

Question: I do not agree with your interpretation of Matthew 25:40, 41. The ones taken away will be the Church, or all believers, at the time of the Rapture, while those left behind will go through the Tribulation period. Please explain more fully.

Answer: You have expressed the opinion of others also. I would not say that you are wrong, but for several reasons I am inclined to think so. The connection of

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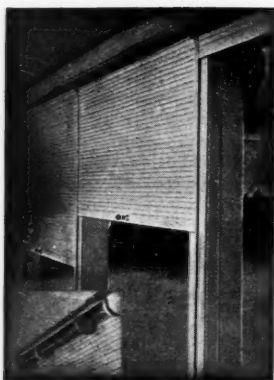
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these verses, following as they do verse 39, appears to me to teach the opposite. Our Lord likened His coming to the days of Noah. Prior to the Flood the wicked had been warned, but continued their usual manner of life up to the very day when the Flood came and "took them all away"; not by rapture, but in judgment. Likewise shall it be when the Son of Man comes—there will be sudden separations of companions at work or asleep (vv. 40, 41). Those "taken" will not be translated (I Thess. 4:13-18) later to return with Him, but taken in judgment like those taken away by the Flood. To say that the ones who are left will "go through the great tribulation," overlooks the fact that the Great Tribulation will then be over (v. 29). The events depicted in the latter part of Matthew 24 will occur after the Son of Man has returned to the earth. At that time certain decisions will be made and conditions established for all time to come. Elect Jews will be regathered to their land (Matt. 24:31-34) and servants then upon the earth will be rewarded or judged (vv. 45-51). All of chapter 25 belongs to this same judgment period which follows the Great Tribulation. The false and the true friends of the Bridegroom will be known, the faithful and the unfaithful servants rewarded, and finally the Gentile nations will be dealt with (vv. 31-41). Some will inherit the kingdom (v. 34), while others will depart into the eternal fire (v. 41). All individuals and all parties will be justly dealt with by the Son of Man when He returns to establish His earthly kingdom. Of course the Bride will return with Him; but the Church is not once referred to, because this portion of Scripture (Matt. 24:29-25:46) deals wholly with conditions upon the earth immediately following the Great Tribulation.

SPIRITISM FORBIDDEN

T.G.C., Seattle, Wash.

Question: Is spiritism forbidden today? If so, why?

Answer: According to Deuteronomy 18:10-12 spiritism and all occult practices were forbidden. The reason given was that they were an abomination to the Lord. They still are an abomination, for they are just as evil and harmful today as then. Behind the mediums and the physical externals are spirit beings who are antagonistic to God and lead men and women away from God. In His written Word God has revealed all that is best for us to know about things which are hidden. Dependence upon God for knowledge and guidance will serve to keep us in constant touch with Him and will forge bonds of fellowship which will be precious and spiritually helpful to us.

AT HAND

A.F.D., West Plains, Mo.

Question: What is the meaning of the kingdom of heaven being "at hand" (Matt. 3:2; 4:17)?

Answer: This message, proclaimed by John the Baptist, also by Jesus, and by His disciples, meant that the kingdom was being offered and was about to be established. Although the Jewish nation rejected and crucified their King, thereby preventing the immediate establishment of His visible kingdom, the purpose of Christ was not

wholly frustrated, as we learn from His own exposition of the kingdom parables in Matthew 13. He did inaugurate the kingdom of heaven, and it is now here in its mystery form, and will continue down to the very end of the present age, when the King will again come, this time in power and visible glory, and will establish His visible kingdom.

INSTRUMENTAL MUSIC

J. C., Stroudsburg, Pa.

Question: Is it sinful to have instrumental music in our churches? Against this practice the following are quoted: Genesis 4:21; Amos 5:23; 6:3-6; Isaiah 5:12.

Answer: As to Genesis 4:21, while it is true that Jubal, the inventor of musical instruments, was a member of the ungodly line of Cain, this does not appeal to us as a sufficient reason for the exclusion of all musical instruments from public worship. In Amos 5:23 the noise of song and the melody of viols were displeasing to God because of the idolatry of the people (v. 26). Amos 6:3-6 teaches that both songs and instrumental music were displeasing to God because of wickedness of the people. Isaiah 5:12 emphasizes the misuse of musical instruments in connection with unholy feasts. God is greatly displeased with such music. On the other hand, when we come to the temple worship every kind of musical instrument was employed. Not only is there numerous specific mention of them, but in several instances the orchestra is mentioned in part or in full (II Sam. 6:5; I Chron. 15:16; 23:5; 25:6; II Chron. 5:12, 13; 29:27). The psalms were written for instrumental accompaniment; eight instruments are mentioned in Psalm 150. From Ezra 3:10 and Nehemiah 12:27 we also learn that musical instruments were used in the founding of the second temple. We are warranted, therefore, in concluding that musical instruments in themselves were not displeasing to God in true worship. In the New Testament no mention is made of musical instruments. Instead we have the exhortations to sing "psalms, and hymns, and spiritual songs" (Eph. 5:19; Col. 3:16). Such was the practice in the early Church and in season of persecution when the gathering of Christians was small and often held in secret; but when the congregations became large, necessitating larger buildings, the Church did not hesitate to make use of musical instruments to lead the singing and to assist in the praise of the Lord. Of course instrumental, as well as vocal music, must be religious in character.

We must not only think of our waiting upon God, but also of what is more wonderful still, of God's waiting upon us. The vision of Him waiting on us, will give new impulse and inspiration to our waiting upon Him. It will give us unspeakable confidence that our waiting cannot be in vain. . . . Waiting in the sunshine of His love is what will ripen the soul for His blessing. Waiting under the cloud of trial, that breaks in showers of blessings, is as needful. Be assured that if God waits longer than you could wish, it is only to make the blessing doubly precious.—Andrew Murray.

Faith is the golden key that unlocks the doors of heaven.—D. L. Moody.

Moody Monthly

International Uniform Sunday School Lessons*

Harold L. Lundquist

June 12

FACING THE SUPREME TEST OF SERVICE

Mark 14:32-46

Golden Text: Not what I will, but what thou wilt.—Mark 14:36.

No man has ever faced such a crisis as Jesus met in the Garden of Gethsemane, for He was the Son of God incarnate in order to bear the sins of the world. No one can ever fully understand the agony of soul involved when God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). It is, therefore, true that we may never say that we have gone "through Gethsemane." But there is a very real sense in which our Lord's experience is shared by His disciples, in a lesser degree and as ordinary human beings.

Our lesson brings before us the closing scene of Thursday before the crucifixion. The day has been crowded with important events, among them the eating of the Passover, the revelation that there was a traitor among the twelve, the institution of the Lord's supper, the precious words of the upper room, the intercessory prayer in the garden. Midnight is at hand, and as the night dips to its deepest darkness, the Son of Man tastes the depth of a sorrow unto death, as He alone with His Father in prayer is prepared for the betrayal and death to come.

I. Exceeding Sorrowful (vv. 32-36).

The text uses many words to convey the depth of His soul's agony, as though it were impossible to express it in the faulty medium of speech. So it is, for our Lord here experienced something far more serious than a dread of physical death. He was not a coward. He was not afraid to die. His soul was about to have put upon its spotless sinlessness the stain and dishonor of the world's sins. Little wonder that He was "sorrowful even unto death" (v. 34). It breaks our hearts to see His loving heart in agony.

Since this was the road the Master trod, should not His servants tread it still? Service for Christ may call for passing through deep and chilling waters. The hours may come when through no fault or failure of our own we find ourselves "greatly amazed and sore troubled." Our Master has been that way before us, and here as everywhere we shall find Him our true Guide and Companion.

II. Alone with God (vv. 37-41).

Jesus took with Him into the secluded place in the garden the three who were closest to Him in the circle of disciples. He counted on their fellowship and sympathy in his hour of anguish. Merely to have them near Him, to know that they were there

to watch and pray even though they could not share His holy burden, was to be a comfort to Him. We try to do as much for one another in hours of bereavement and disappointment, but how much greater was the opportunity of these three, and how ignominiously they failed. The spirit was willing (v. 38), but the flesh took the upper hand, and they slept! He was alone with His Father, when He prayed that if it were possible the hour might pass from Him, but in true and beautiful submission He said, "Not what I will, but what thou wilt."

The follower of Jesus will know this experience, too. While he will ever find it to be true that there is nothing more precious than the friends God gives him, he should prepare himself to expect the arm of flesh to fail him. There is no more bitter experience in human relationships than to count on those who should stand by, come what may, and to find that they have slept through our hour of soul-struggle. Here again let us remember that Jesus knows all about it, and let us like Him say to our heavenly Father, "Thy will be done, even in this trying time, no matter what may be the outcome."

III. Betrayed by a Kiss (vv. 42-46).

To betray the One who had done nothing but good, who had loved him and served him even in the washing of his feet, this would have been far more than one could have expected of even the sin-blackened heart of a Judas. But he fills the measure of his ignominy to overflowing by betraying his Lord with the sign of affection—a kiss.

We know full well that we may not stand on the same ground as our Lord even here, for, whereas He had done nothing to merit betrayal, we at our best are not able to stand forth without fault. Nevertheless, great is the hurt when we face the betrayals of life. It may be one whom we have befriended, who has been the object of our loving thought and care, and who in the hour when he thinks to gain himself some advantage or avenge some fancied wrong, strikes us in the back, even as he smilingly professes to be a friend. Shall we be embittered in soul and give like for like? God forbid! Let us rather say as Jesus did to Judas, "Friend, wherefore art thou come?" (Matt. 26:50.)

June 19

THE SUFFERING SERVANT

Mark 15:22-39

Golden Text: For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

"A Christianity without a dying Christ is a dying Christianity. History shows us that the expansiveness and elevating power of the gospel depend upon the prominence given to the sacrifice of the Cross. An old fable says that the only thing that melts

adamant is the blood of a lamb. The gospel reveals the precious blood of Jesus Christ, His death for us as a ransom, as the one power that subdues hostility and binds hearts to Him" (Alexander Maclaren).

We consider today that darkest of all days in the history of the world—when wicked men with cruel hearts and hands crucified the loving Son of God. But, thanks be to God, it was also the day when bright hope shone forth for sinful humanity, for in His death Christ bore our sins upon the tree, the veil was rent, the old sacrifices were set aside, and the "new and living way" was opened into the "holiest by the blood of Jesus" (Heb. 10:20).

The cross is not just an ornament to decorate the steeple of a church, or to adorn men. It speaks of the black horror of the cry, "My God, my God, why hast thou forsaken me?" but it also tells of our God who "so loved the world that he gave his only begotten Son" as its Redeemer.

I. Crucified—That We Might Live (vv. 22-28).

The details of and circumstances surrounding the crucifixion are of deep interest to every Christian. We stand with Luther and weep as we see Christ's unspeakable agony, not only of body but of spirit, and we cry as did Luther, "For me, for me!" How any believer can contemplate the cross and withhold anything of self, substance, or service from Christ, is difficult to understand.

Equally earnest and heart-searching is the message of the cross to the unbeliever. He knows he is a sinner (Rom. 3:23), he knows that "the wages of sin is death" (Rom. 6:23), and he knows that "neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Here at the cross he meets that one "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). There were two malefactors who were crucified with Him. One rallied at Him. The other said, "Lord, remember me when thou comest into thy kingdom"; and Jesus said to him, "Today thou shalt be with me in Paradise" (Luke 23:39-43). Unbeliever, who reads these lines, will you not just now take the eternal life which Jesus died to make possible for you?

II. Forsaken—That we Might Be Accepted (vv. 29-36).

The railing, head wagging, and other abuse that men heaped upon Jesus as He hung on the cross, must have been a grievous thing for His tender, loving heart to bear. But it was as nothing compared with that hour when, covered with all the sin and curse of the world, He who knew no sin "was made sin for us" (II Cor. 5:21), and God turned away from Him.

We cannot fathom the full meaning of

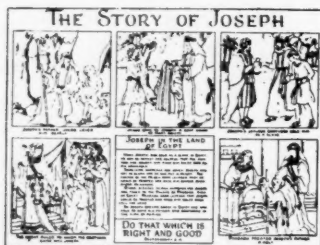
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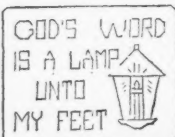
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that hour, we dare not attempt to explain it. We can only accept it and thank God that because He did become sin for us, we may be "made the righteousness of God in him" (II Cor. 5:21). He died that we might live. He was forsaken that we might be "accepted in" Him—"the beloved" (Eph. 1:6).

III. A Veil Rent—That We Might Enter (vv. 37-39).

The death of Jesus was not the pitiful weakening of a human martyr. Here was the Son of God, crying with a loud voice (v. 37), giving up His spirit to the Father (Luke 27:46), declaring that the work of redemption was "finished" (John 19:30).

As a visible indication of that fact—and as a declaration that the old dispensation of law had given place to the dispensation of grace, God tore the temple veil in twain. Only He could have done it. No man could have torn this sixty-foot long, twenty-foot wide, and inch-thick curtain from top to bottom. It had hung in the temple to keep all but the high priest out of the Holy of Holies, and he entered with fear and trembling but once a year as the representative of the people. Now all this is changed. We have now, "brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil." Therefore, "let us draw near with a true heart and full assurance of faith" (Heb. 10:19-22).

June 26

**SHARING SERVICE WITH THE
LIVING CHRIST**

Mark 16: 1-8, 14-16, 19, 20

Golden Text: And they went forth and preached everywhere, the Lord working with them.—Mark 16:20.

Easter again? No, the calendar does not say so, nor have we forgotten that we observed Easter ten weeks ago, but quite properly we study the resurrection story again today. Not only does it come in the sequence of our lessons as our final study in the Gospel of Mark, but the fact is that every Sunday is a reminder of Easter. The reason why we worship on the first day of the week is that it is the resurrection day. What life it would put into our Sunday worship if the glory of the risen Lord would shine forth (as it should) each Lord's Day in all of our service and worship.

It is difficult to think or write about the living Christ without using superlatives. Our lesson for today brings before us the most important truth that the world has ever heard—"He is risen"; it speaks of the worst thing in the world—"unbelief"; and it presents the world's greatest commission—"Go . . . and preach."

I. The Transcendent Truth (vv. 1-8).

"Ye seek Jesus, the Nazarene, who hath been crucified; he is risen, he is not here" (v. 6).

The world anxiously awaits news, and, hoping almost against hope, it longs for good news. This is the good news—the gospel—the all-important tidings that the Son of God who had taken upon Himself not only the form of man, but the sins of mankind as well, who had tasted the bitter death of Calvary's cross, could not be holden

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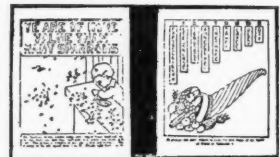
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of death, but breaking its bands asunder, had risen from the dead.

This truth becomes the chief burden of the messages of the disciples as they soon went everywhere proclaiming the gospel. See the sermons recorded in the book of Acts (2:24, 32; 3:14, 15; 4:10, 23; 10:40; 13:30). It was such preaching that was at the foundation of the Christian Church. It may be that we should emphasize it more in this year of our Lord 1938.

II. The Impassable Barrier (v. 14).

"He upbraided them with their unbelief and hardness of heart, because they believed not" (v. 14).

Many are the sins that men commit, but at the root of them all we find the heart of all sin—unbelief. If a man steals, he does not believe God's Word about the sanctity of property, nor does he believe that God is able to care for him. If he kills, he does not believe God's Word concerning the sanctity of human life, nor does he recognize that man is made in the likeness and image of God. And so we might go on and show that back of sins there is the sin of unbelief.

The tragic consequence of unbelief is that it shuts the door, throws up a barrier to God's blessing that is virtually impassable until God Himself gives grace to believe. The astonishing thing is that the hardness of heart and lack of faith here were on the part of those who had been the disciples of Jesus, to whom He had made known the fact that He was to die and to arise on the third day, and to whom there had now come the word of eye-witnesses that they had seen the Lord.

While we marvel at their short-sighted unbelief, shall we not ask ourselves what hindrances we have placed in God's way in our own lives? If Jesus were to speak to me would He have to upbraid me because I do not believe Him and His Word?

III. The Supreme Commission (vv. 15, 16, 19, 20).

"Go ye into all the world and preach the gospel to the whole creation" (v. 15). "And they went . . . and preached, the Lord working with them and confirming the word" (v. 20).

The great commission of Christ is still the "marching orders of the Church," but how slowly we have marched. The writer of these notes was recently startled by statistics revealing anew the fact that "Christian" America is rapidly returning to the status of a mission field. It is said that last year 60,000 churches in America had no converts, and 9,000 churches were closed during the year. There are 10,000 villages reported to be without church services, and 30,000 communities without a resident pastor. Less than 2 per cent of New York City's seven million people go to church. More than 1,350,000 of America's young women are reported to have become barkeepers and "hostesses" in taverns. Unless we become a missionary force we soon become a missionary field.

The command of Christ is that we should go to these pagan communities in our own land with the gospel, and surely it is our double shame that there are still lands where Christ has never been preached, yes, tribes that do not even have a word in their language for the blessed name—Jesus!

June, 1938

The Fields are White

(Read Jn. 4:35)



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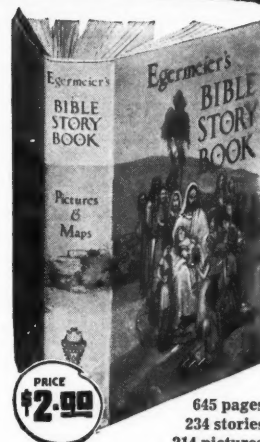
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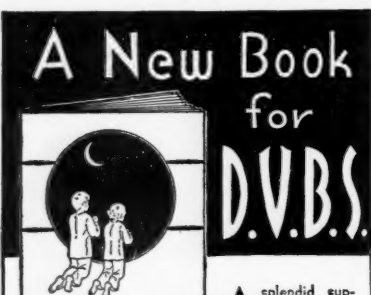
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If we will go He will indeed work with us (v. 20) and accompany the message and ministry with divine authority and power. Who will go?

July 3

A CHOICE OF LOYALTIES

Joshua 1:2-6; 24:14-21

Golden Text: As for me and my house, we will serve the Lord.—Joshua 24:15.

"Lives of great men all remind us," according to the poet, that we too may make our lives sublime, and thus leave our footprints in the shifting sands of time. The study of biography is interesting, instructive, and often challenging. When we enter the field of Bible biography we bring into consideration an additional and fundamental factor, namely, the power and grace of God working in and through a surrendered life. All strength of character and ability is a gift of God, but its glory is largely veiled and its usefulness definitely limited, if not actually perverted, because there is no recognition of the foundation of true greatness, which is faith in and loyalty to God.

During the next three months we are to share in the study of the life stories of great men and women, which will not only stimulate ambitions, but which also reveal what God can do through those who are ready to follow Him. This is an important series of lessons, and should be used to challenge our loyal interest and regularity of attendance during the summer. We may thus learn how to write our names in the eternal records of God, rather than on the passing sands of time.

Moses, God's great leader for Israel, having brought them out of the land of bondage and through the terrible wilderness, is about to leave them. God's workman is about to die, but His work is to go on. God is not taken by surprise. He never is. Joshua has been in preparation these many years to take over the responsibility.

I. A Prepared Man Takes Command (1:2-6).

"Moses is dead; now therefore arise." Life is like that. "The king is dead; long live the king," is the cry of those who live under monarchies, as one ruler dies and his successor takes over the throne. Until that day when there shall be "time no longer," men must put away their sorrow and go on. Three words characterize the commission of Joshua—

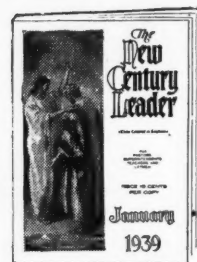
1. Promise (vv. 2-4).

God gave the land to Israel. Every place on which Joshua planted his foot was to be his possession, even as God had promised Moses. A river lay between; there were walled and armed cities to be taken; there were even giants in the land, but God promised it to Joshua; and he took it by faith.

God has given us many promises, too. If we are fearful, poverty-stricken, powerless Christians, it is because we do not believe God.

2. Power (v. 5).

No man is able to stand against God's servant who is doing God's will, in God's way, in God's time. It was true of Joshua; it is true today. Men set up their opposition to God's plan and program with the assumed belief that because they have position, power, or money, they can readily crush the poor little band of Christian workers. Russia tried it. They even "abolished" God.



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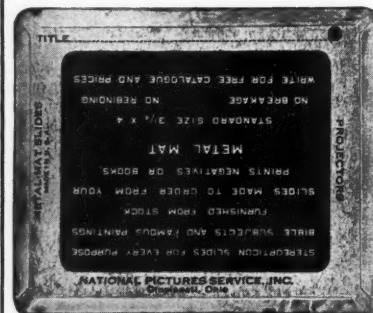
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But religion thrives in Russia, secretly perhaps, but none the less sincerely and successfully. There is no power of man or Devil that can defeat the man who does the will of God.

3. Courage (v. 6).

To serve God means to be assured of His help. Faith lays hold of that fact and the whole man becomes courageous. But observe that the foundation of courage is faith in God's Word, nurtured by meditation in it "day and night" (v. 7). The house of courage can be built only on that foundation.

II. An Experienced Man Gives Counsel (24:14-21).

More than two decades have passed since the appointment of Joshua to lead Israel. God has fulfilled every promise. Israel is in the promised land. Before the aged leader dies he calls the leaders of his people together to urge them to continue in the way of faith and loyalty to God. This he does by

1. Example (v. 15).

"As for me and my house, we will serve the Lord." No man can honestly and effectively call others to devotion to the Lord unless he sets them an example. No one takes any stock in the preacher or teacher who says, "Do as I say, not as I do." We are more than signposts; we are guides.

2. Instruction (vv. 16-19).

Remembering God's dealings with them, the people declare their determination to serve the Lord. They spoke rather glibly. Joshua instructs them. God is not interested in lip service. He does not need them so much as they need Him. He does not look upon their confession of Him, if they continue to live in sin.

3. Warning (v. 20).

God will visit His judgment on His people if they forsake Him and turn away—such is Joshua's warning. We who look back to the history of Israel know that they did forsake Him, and that the judgment of God is still upon them. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7) is God's warning through Paul to the Christian. It is a solemn word; let us not neglect it to our hurt, as did Israel the warning of Joshua.

The Service That Glorifies God

(Continued from page 519)

glory of Him that sent him, is a true and good servant. The waterpots only had capacity, not wine. The servants only had faith, not power. Why, then, should they glory? But there is a glory in glorifying Him. He who glorifies Christ will himself be glorified. Did not Christ say to the Father, "The glory which thou gavest me, I have given them" (John 17:22)? He who holds the torch to illuminate the face of Christ, will be illuminated himself.

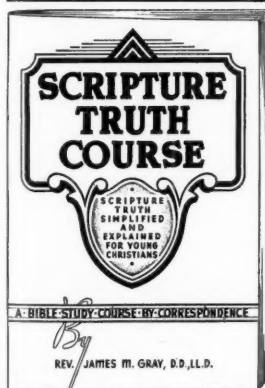
May we summarize briefly: When you are in the place where you are needed, and you are empty of self, and you have much room in your heart for God, and you fill your life according to his specifications, and when you by faith take of that which he has given you and give it out to others, He will use you gloriously, and you will not only bring joy and salvation to many hearts, but you will bring glory to His name. Not only this, but you will receive a crown of right-

eousness which the Lord, the righteous Judge, will give you at that day. No employer of earth could make such an offer. He has vacancies for everyone who will qualify. Make your application today!

A church can be as definitely selfish as an individual—and just as unhappy. A church whose interests go no further than its own congregational affairs usually finds its own local affairs marred with all sorts of untoward features. "The Lord loveth a cheerful giver" might well serve as a church motto. The happiest and most prosperous churches are the ones that are mission-minded and whose congregational horizon takes in the needs and affairs of the Church at large.—*American Lutheran*.

A DECADE OF DECLINE

Representatives of 150 Presbyterian Churches in the New York metropolitan area, meeting recently, were informed that during the past ten years contributions for all purposes showed a decline of \$2,300,000, and a distinct loss in the number of Sunday Schools and Sunday School pupils. The gathering urged upon ministers the duty of conducting out-door services through the summer months, and suggested a more thorough study of present social problems in the pulpit. In this group of churches, there are 68,000 members and 33,000 enrolled in the Sunday Schools. During the year ending March 31, 1936, these churches contributed over \$2,000,000, of which \$1,600,000 was for local church support and \$430,000 for benevolent enterprises.—*Religious Notes and News*.



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JESUS, THE GREAT PROTECTOR

John 6:15-21

1. He protects by Prayer (Luke 22:32).
2. He protects by His Presence (Matt. 28:20).
3. He protects by His Providence (Rom. 8:28).—J. Allen Blair.

THE PATHWAY OF SPIRITUAL POWER

Isaiah 6

1. Vision (v. 1).
2. Vice (v. 5).
3. Virtue (v. 6).
4. Victory (v. 7).
5. Vocation (v. 8).—Reginald Shepley.

A CHILDREN'S SERMON

A little child shall lead them—Isaiah 11:6.

I. Introduction.

1. Children in the Bible.
2. The captive maid of Israel.

II. Instruction—How a child leads (II Kings 5:1-4).

1. In faith—faith in Elisha.
2. In prayer—prayer for Naaman.
3. In action—testimonial for Elisha.

III. Application—Where a child leads.

1. To church—the life-saving station.
2. To Christ—the life-saving Person.
3. To heaven—the life-saving destiny.

IV. Conclusion—What little child will lead?—C. H. Benson.

BIBLE CHILDREN

- An unrighteous child—Cain (Gen. 4:3,8).
A righteous child—Abel (Gen. 4:4; Matt. 23:35).
A disobedient child—Phinehas (I Sam. 2:12-17, 34).
An obedient child—Samuel (I Sam. 3:1-10).
A vain child—Absalom (II Sam. 14:25, 26; 18:9).
A devoted child—Joseph (Gen. 30:24; 47:11).
A worldly child—Esau (Gen. 25:32-34).
A covetous child—Jacob (Gen. 25:31-34).
A lame child—Mephibosheth (II Sam. 4:4; 9:3-10).
A strong child—Samson (Judg. 13:24; 14:6; 15:16).
A hidden child—Joash (II Kings 11:2, 3).
A saved child—Moses (Exod. 2:1-10).
A faithful child—Jonathan (I Sam. 31:1, 2).
A fortunate child—Benjamin (Gen. 35:18).
A promised child—Isaac (Gen. 17:16).
A wise child—Solomon (I Kings 3:5-14).
A beloved child—David (I Sam. 16:12; I Chron. 2:15).
A devout child—Timothy (II Tim. 1:5; Acts 16:1, 2).
A perfect Child—Jesus (Luke 2:52).—F. E. Rueckert.

JESUS SAID:

"O ye of little faith"

1. When the disciples wondered about clothing (Luke 12:28; Matt. 6:30).
2. When the disciples wondered about food (Matt. 16:8).
3. When the disciples thought He was going to let them perish (Matt. 8:26).
4. When Peter lost his faith and began to sink (Matt. 14:31).—Ed. F. Rice.

THE POWER OF THE HOLY SPIRIT Revealed in the Acts

(Abridged from *A Whitsuntide Meditation*, by F. E. Marsh, D.D.)

Where there is no article in the original, the power of the Spirit is to the front, therefore "Holy Spirit" and "power" are equivalent.

Power to Communicate: "After that he through the Holy Spirit had given commandment" (1:2).

Power to Baptize: "Ye shall be baptized with (in) 'the Holy Spirit' (1:5).

Power to Fill: "They were all filled with the Holy Spirit" (2:4).

Power to Speak: "Peter filled with the Holy Spirit, said" (4:8).

Power for Confidence: "When they had prayed . . . they were all filled with the Holy Spirit, and they spake the word of God with boldness" (4:31).

Power for Office: "Seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business" (6:3).

Power to Serve: "They chose Stephen, a man full of faith and the Holy Spirit" (6:5).

Power to See: "He, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (7:55).

Power to Qualify: "Prayed for them, that they might receive the Holy Spirit . . . they received the Holy Spirit . . . he may receive the Holy Spirit" (8:15, 17, 19).

Power to Endue: "Be filled with the Holy Spirit" (9:17).

Power to Do Good: "God anointed Jesus of Nazareth with the Holy Spirit . . . who went about doing good" (10:38).

Power to Unify: "Ye shall be baptized with the Holy Spirit" . . . "The like gift as he did unto us" (11:16).

Power to Discern: "He was a good man and full of the Holy Spirit" (11:24).

Power to Detect: "Paul, filled with the Holy Spirit, set his eyes on him and said," etc. (13:9).

Power to Rejoice: "The disciples were filled with joy and the Holy Spirit" (13:52).

Power to Possess: "Have ye received the Holy Spirit?" (19:2).

"The human mind will not go beyond the heights and moral culture of Christendom as it gleams and radiates from the Gospels."—Goethe to Eckermann.

FOR WHITSUNTIDE

Thoughts to Be Pondered in Acts 2

I. The Meaning of Pentecost.

1. The Spirit *on* them.
2. The Spirit *in* them.
3. The Spirit *through* them.

II. The Message of Pentecost.

1. Distinct from conversion.
2. Intended for service.
3. Proved by results.

III. The Secret of Pentecost.

1. Singleness of aim ("one accord") (v. 1).
2. Preparedness of spirit ("continuing in prayer") (1:14; 2:1).
3. Willingness of life ("began to speak") (v. 4).

IV. The Preaching of Pentecost.

1. It's matter—a personal Christ.
2. Its manner—clearly, completely, convincingly.

V. The Church of Pentecost.

1. Its life expressed—in truth, power, love, joy.
2. Its life explained—Christ *for* them, a Saviour accepted; Christ *in* them, a Friend experienced; Christ *through* them, a Master manifested.—W. H. Griffith Thomas.

THE DESCENT OF THE HOLY SPIRIT

I. The Day—Pentecost (Acts 2:1).

1. Feast of ingathering (Lev. 23:10-21). Pentecost, fifty days after, the completion of the harvest, the work of the Holy Spirit in ingathering.
2. Fully come—God always on time. No haste. No delay.

II. The Assembly.

1. Full. All there (Acts 2:1).
2. Obedient (Acts 1:4).
3. Prayerful (Acts 1:14).
4. United and harmonious (Acts 1:14; 2:1).

III. The Gift.

1. A miraculous sound (Acts 2:2).
2. A miraculous sight (Acts 2:3).
3. A miraculous experience (Acts 2:14).

IV. The Testimony.

1. By Peter who, a short time before, had denied his Lord (John 18:17-27).
2. Concerning Christ—
 - a. His works prove His Messiahship (Acts 2:22-24).
 - b. David's testimony (Ps. 16:8-11).
 - c. Their own witness (Acts 2:32).

V. The Ingathering (Acts 2:41).

—Robert Hill.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Monthly

JESUS, THE DOOR

John 10:7

1. *The Door into the Divine Family.* In Jesus we are accepted, justified, adopted, sanctified.
2. *The Door into Church Privileges.* Those who enter through Him are fed with spiritual food.
3. *The Door to Communion with God.* Through Him the redeemed soul on earth communes with God in heaven.
4. *The Door to Eternal Glory.* "I go to prepare a place for you" (John 14:2).

OUR MIRROR

A Talk to Children

Suppose we had no mirrors of any kind. We would not know when our faces were clean nor if our hair looked neat or tidy. It would be very difficult, indeed.

We do have mirrors, but what would you think of a person who went around with dirt on his face, his hair matted up, and his collar crooked because he simply did not look into the mirror? I think you will say that such a person ought to be ashamed, and so he should.

There is a mirror that will show us all our spots, and that is God's Word. How long has it been since you looked into it? Do you use it often? Or are you going around with the marks of sin on you, thinking you are clean just because you do not see yourself in God's mirror? Jesus said, "Now ye are clean through the word which I have spoken unto you" (John 15:3). Read your Bible, and let it be the mirror that keeps your life clean, so that the beauty of Jesus will be seen in you.—Mary Kohli.

WARNING!

Do not attend a church which prefers:

- Science for Scripture
- Reason for Revelation
- Theories for Truth
- Culture for Conversion
- Benevolence for Blood
- Goodness for Grace
- Sociability for Spirituality
- Play for Praise
- Pep for Prayer
- Profession for Possession
- Programs for Power
- Reformation for Regeneration
- Good for God
- Speculation for Salvation
- Jubilation for Justification
- Feelings for Faith
- Paralysis for Peace
- Politics for Precepts

—R. T. Ketcham.

THE THREEFOLD CORD

Ecclesiastes 4:12

"Jesus Christ the same" (Heb. 13:8):

1. "Yesterday"—on the cross—"an altar" (Heb. 13:10).
2. "And today"—in heaven—"an advocate" (I John 2:1).
3. "And forever"—at His coming—"an anchor" (Heb. 6:19).—Thomas McLaren.

THE BELIEVER AND THE HOLY SPIRIT

You may:

1. *Resist* (Acts 7:51) or *obey* (I Pet. 1:22) the Holy Spirit.
2. *Grieve* (Eph. 4:30) or *walk in* (Gal. 5:16) the Holy Spirit.
3. *Quench* (I Thess. 5:19) or *be filled with* (Eph. 5:18) the Holy Spirit.—Arthur G. Anderson.

June, 1938

CHOOSE THOU FOR ME

I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright.
The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else surely I might stray.
Take Thou my cup, and it
With joy or sorrow fill;
As best to Thee may seem,
Choose Thou my good and ill.
Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.
Not mine—not mine the choice,
In things or great or small;
Be Thou my Guide, my Strength,
My Wisdom and my All.

—H. Bonar.

II TIMOTHY 1:12

1. *A Christian's Creed*—Him "whom I have believed."
2. *A Christian's Commitment*—"that which I have committed unto him."
3. *A Christian's Certitude*—"I know . . . am persuaded."
4. *A Christian's Conduct*—"I suffer . . . I am not ashamed."
5. *A Christian's Crowning*—"against that day."—John Hall.

IT IS THE BLOOD

Leviticus 17:11

1. "Ye were . . . redeemed . . . with the precious blood of Christ" (I Pet. 1:18, 19).
2. "Ye who . . . were far off are made nigh by the blood of Christ" (Eph. 2:13).
3. "Boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).
4. "Washed . . . and made them white in the blood of the Lamb" (Rev. 7:14).
5. "They overcame him (Satan, the accuser) by the blood of the Lamb" (Rev. 12:11).
6. (Jesus Christ) "having made peace through the blood of his cross" (Col. 1:20).
7. "Much more then, being now justified by his blood, we shall be saved from wrath" (Rom. 5:9).
8. "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7).
9. "This cup is the new testament in my blood, which is shed for you" (Luke 22:20).
10. "That he might sanctify the people with his own blood" (Heb. 13:12).
11. "Purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

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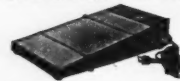
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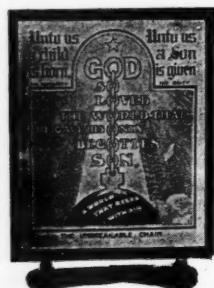
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4. A Suffering Man (Luke 23:34).
5. A Sinful Man (Luke 23:42).
6. A Sentenced Man (Luke 16:27).
7. A Starving Man (Luke 15:21).
8. A Sick Man (Luke 5:12).
9. A Spirit-filled Man (Acts 7:60).
10. A Sinking Man (Matt. 14:30).
11. A Saved Man (Isa. 6:8).
12. A Submerged Man (Jonah 2:1, 2).

—Elias C. Goehle.

THE WONDERS OF PRAYER

Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses cries to God—the sea is divided. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. The Church prays ardently—Peter is delivered by an angel. Paul and Silas pray and sing praises—the doors of the prison opens and every man's hands are loosed.

Prayer has a thousand commands and promises! Prayer has a thousand examples of rich success!—Author Unknown.

MUSIC IN WORSHIP

The best music has been rendered under trouble. The first duet that I know anything of was given by Paul and Silas when they sang praises to God and the prisoners heard them. The Scotch Covenanters, hounded by the dogs of persecution, sang the Psalms of David with more spirit than they have ever since been rendered.

There ought to be a great multitude of men and women willing to sing the praises of God. Those who can sing must throw their souls into the exercise, and those who cannot sing must learn how.

Have you ever noticed the construction of the human throat as indicative of what God means us to do with it? In only an ordinary throat and lungs there are fourteen direct muscles and thirty indirect muscles that can produce a very great variety of sounds. What does that mean? It means that you should sing! Do you suppose that God who gives you such a musical instrument as that intends to keep it shut? Suppose some great tyrant should get possession of the musical instruments of the world and should lock up the organ of Westminster Abbey and the organ of Lucrene and all the other great musical instruments of the world—you would call such a man as that a monster. And yet you are more wicked if, with the human voice, a musical instrument of more wonderful adaptation than all the musical instruments that men ever created, you shut it against the praise of God.—T. DeWitt Talmage.

DEVIL'S DOCTRINE

BE SURE to read expose of latest Satanic teaching emanating from "The House of Light" and fast spreading among orthodox Christians, in JUNE issue of PROPHECY MONTHLY. Also read: "Is Jacob's Trouble Beginning?"; "When Is Ezek. 38-39 to Be Fulfilled?"; "Is the Chosen People Idea a Myth?"; Much vital material in this 40 solid pages of condensed prophetic news, 10c is price of current issues—\$1 year—4 mo. trial for 25c. Ask for free "Biblical Book Bulletin" reviewing finest study helps recommended by American Prophetic League, Inc. Send today for

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Word comes that Chester M. Savage is now giving all his time to general evangelism. In his meeting in April in the Forrest Avenue Baptist Church, Dallas, Tex., of which Dr. W. H. Wynn is pastor, there was evidenced a great spiritual revival within the church. Besides a general consecration among the members, there were 42 conversions and 67 additions. Shelby Collier directed the music.

"We found the fields white, ready to harvest, and were privileged in seeing 51 profess to receive Christ as their personal Saviour," writes Edward VanderJagt of his campaign in April with the Presbyterian Church, Augusta, Mich., T. Duke Williams, pastor. The last day of the meetings many united with the church, and there was a large number of rededications. Mrs. VanderJagt conducted the young people's and children's meetings each day.

The First Methodist Episcopal Church, Collingswood, N.J., called the George Dibble Party for three weeks in March. Hundreds of Christians as well as the unsaved came confessing their sins and presenting themselves in unconditional surrender to Christ. "It was one of the most blessed meetings of our ministry," writes Mrs. Dibble. In April the Dibble Party went to the First Baptist Church for two weeks, where another great victory for Christ was experienced. The latter part of the month they filled an engagement in the United Baptist Church, Presque Isle, Me.

Dr. and Mrs. E. A. Marshall spent the winter and spring in Bible conferences in Florida and other southern states. Thirty-five churches were served, closing in April at the Calvary Baptist Church, New York City. A new interest in Bible study and prophecy was evidenced in many testimonies, and a large number of conversions and re-consecrations were the fruits of their labors.

Twelve persons have been baptized into the fellowship of the First Baptist Church of Falconer, N.Y., during the Lenten season, most of whom are the result of meetings held during the weeks of February 28-March 13, by M. J. Anzelone, of Buffalo, N.Y. From the first the crowds came, growing in interest until the last service, when even standing room was all taken. The services were the first attempt to join with Italians. Songs were sung in Italian and in English, and the joint effort proved to be a success. The Italian missionary, Gaetano Albanese, who introduced Mr. Anzelone to the pastor, R. W. Neathery, assisted in the meetings.

"On April 17," writes O. W. Stucky, "we closed a two weeks' meeting with the North

Detroit Baptist Church, Detroit, Mich., of which John E. Hopkins is the pastor. It was our privilege to lead 75 souls to the Lord. There were many reconsecrations, and the last evening about 15 or 20 young people stood at the altar, giving themselves publicly to the Lord for service. The presence of Bibles at the services increased from 53 to 143. The last week books of the Bible were assigned for reading. Every book was reported read at least once, and a total of 108 books were read during the last week. There were 95 who signed the covenant cards, pledging to read the Bible through in the next twelve months."

Oxford Christian Church, Oxford, Kan., reports a two week pre-Easter evangelistic meeting with 31 conversions and 36 additions to the membership. Paul A. Gross, pastor, did the preaching. Music was supplied by local talent the first week and by Harry Dawdy, of Wichita, Kan., the second week. A large number of children were in attendance every night with special features planned for them. Many of them became personal workers and started in at home with their parents. Several had the joy of seeing parents and grandparents come to Christ. Six children won Pocket Treasures for Scripture memorizing. The meeting was outstanding in the large proportion of adults won for Christ.

The pre-Easter season took J. W. Troy to the Market Street Church, Zanesville, Ohio. Daily radio broadcasts of the gospel in message and song added greatly to the campaign. There were 125 who came forward to accept Christ, while 27 dedicated their lives to Christian service.

Dr. and Mrs. James Rayburn and son, Robert, report a four weeks union tabernacle campaign in the southeast section of Portland, Ore. There was a fine spirit of unity and fellowship among the pastors and people of the ten co-operating churches. The tabernacle was built in eight hours by 100 volunteer workers. The Lord richly blessed the churches and large results are expected from the more than 300 professions and rededications.

Meetings held in the Baptist Church, Loami, Ill., the first of April resulted in a definite revival in the church and community. B. T. Butler, of Manlins Baptist Church, did the preaching. E. R. Wall, the pastor, reported that many souls were saved and 18 were added to the church. There were 45 names of those who do not attend church given to the pastor and evangelist for prayer and personal contact. The attendance maintained a good average, it being necessary for the motion picture theatre and pool hall to close during practically the duration of the meeting.

A number of conversions in the homes as well as at church were occasioned by the revival conducted in Brooklawn (Pa.) Baptist Church by William T. Wiggins. Following this, Mr. Wiggins went to the Eighth

Avenue Mission, New York City, where the superintendent, Miss A. Wray, had cards passed out on the street, and men carrying signs calling attention to the services. Quite a number were reached, including a Jew, who came to the altar and accepted Christ and then confessed his Saviour before the audience.

At the East Swamp Mennonite Church, Quakertown, Pa., in April, Douglass Davies directed the music for a revival conducted by W. S. Gottshall, the pastor. The crowds were increasingly large and filled the main auditorium as well as the Sunday School rooms. Many souls were saved and 30 young Christians dedicated their lives to Christ.

An enthusiastic report comes from Robert J. Kees' meetings in Greenville, Ill., and Okemos, Mich. In Okemos, Mr. Kees did the preaching and led the music. The services were held in the high school gymnasium. Two pianos, a small orchestra and the girls' glee club assisted the evangelist. There was a great spiritual blessing experienced as souls sought and found the Saviour. One pastor planned to begin giving the invitation at the close of his services. Sunday, April 24, brought to a close the soul-winning services in the First Baptist Church of Greenville. Here Mr. Kees was assisted by the pastor, R. Shepley, who did the preaching. The latter writes, "As a definite result of the services, this church can never be the same again."

"We had a joyous three weeks engagement in the Third United Brethren Church of Decatur, Ill., during April," writes K. L. and Mrs. Finley. There was a fine response from the first invitation; many reconsecrations and 26 conversions were reported. Some two hundred enrolled in the afternoon children's meetings. Mr. and Mrs. Finley next went to the First Norwegian-Danish Methodist Episcopal Church in Minneapolis. God led in a marvelous way with a spirit of victory.

A large country Methodist Church at Messick, Va., called Lovick P. Law for a campaign in April. A choir of 80 voices gave excellent assistance, and 95 additions to the church on profession of faith are reported. Early preparations for the meeting by intercessory prayer brought showers of blessings.

A good report comes from David Nygren of several meetings conducted recently in the Baptist Church of Detroit Lakes, Minn., where Ralph L. Erickson is pastor. A great outpouring of the Holy Spirit was experienced. As a result of the work done in Lusk, Wyo., 23 of the new converts were taken into the church on Easter Sunday. Associated with Mr. Nygren is Clyde E. Taylor, as musician and young people's worker. Harry W. Bundy was formerly associated with Mr. Nygren in this capacity.

After a fruitful ten days' engagement in Jamestown, Ohio, Raymond O. and Mrs. Nelson went to the Berean Baptist Church, Grand Rapids, Mich., where H. A. Keithly is

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Speakers, Dr. and Mrs. L. L. Legters, Bishop Wallace Brown, Rev. John W. Bradbury, D.D., Rev. Harold Paul Sloan, D.D., Rev. Harlow Parsons, Rev. Albert Hughes, D.D., Rev. L. Sale-Harrison, D.D., Rev. Walter Hughes, D.D., Rev. Stephen W. Faine, D.D., Rev. J. G. Dale, D.D., Rev. Ralph Davis, Rev. A. A. Wright, D.D. Houghton College Quartette—Tebo Gospel Party.

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pastor. At many of the services the church was filled to capacity. The night that the Nelsons presented their gospel song story all available space was taken. On the last Sunday 1,385 were in attendance at the Bible School.

The Farrar Evangelistic Party, Sharers of Good News, concluded a two weeks' evangelistic campaign on April 17 at the First Baptist Church of Faribault, Minn., D. J. Davies, pastor. Capacity crowds attended throughout the sessions, which were broadcast by means of a public address system in the tower of the church. The hearts of Christians were revived and there were souls who accepted Christ as Saviour for whom the church had prayed for many years. The party assisted in two Monday night services in the First Baptist Church of Minneapolis during the evangelistic campaign of John E. Brown, of Arkansas. They also attended the General Association of Regular Baptists held at Waterloo, Iowa, April 18-21, where they had the privilege of assisting William Kuhnle in the music for the conference. Miss Helen Griggs continues as party organist.

Seven young people gave their lives to the Lord's work in an eight day meeting in April, conducted by Violet Heefner and Anna Sudenga in the First Baptist Church, Wixom, Mich., James R. Middaugh, pastor. There were 49 conversions, among whom was a Catholic woman. At the close of this engagement the evangelists opened a week's campaign in the West Park Evangelical Church, Findlay, Ohio, O. R. Reiff, pastor. In a seven day series in the St. Paul Evangelical Church near Findlay several found the Lord and three young men volunteered for active Christian service, two of whom expect to enter the Moody Bible Institute in September.

The Hazelton (Pa.) Community Bible Church called Michael Walsh for two weeks of meetings early in the spring. There was a definite sense of the leading of the Holy Spirit in the conduct of the services, and 17 accepted Christ as their Saviour. In a three weeks campaign in Clearfield, Pa., the Lord blessed in the salvation of many. There were 15 from a small church outside of Clearfield who accepted the Lord.

More than 14 confessed the Lord as their personal Saviour in meetings in April in the Minot Bible Church, Minot, N.Dak., of which Bob Simmons is pastor. The evangelist was Chris Pappas, son of a Greek Orthodox priest. Several dedicated themselves to the Lord's work. Station KLPM invited Mr. Pappas to speak a number of times. A wonderful blessing in the community was reported.

Bible Clubs were started in the local high school and Follansbee high school, W.Va., as a result of the work of Paul and Mrs. White in the Cove-Weir Methodist Episcopal Church, Hollidays Cove, W. Va. During the two weeks the pastor, R. H. Ling, preached while the Whites conducted the music and held children's and young people's meetings.

Seventy-four boys and girls accepted Christ as their Saviour in the Memorial Church, Atascadero, Calif., where Hershel Fravel conducted meetings for Ralph C. Isbell, pastor. A few others responded to the invitation during the evening services, among them were a father and mother who were

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BIBLE CONFERENCE CENTER

YOUNG PEOPLE'S CONFERENCE
JULY 4 to 17

THIS CONFERENCE is sponsored by the Montrose Bible Conference Association and the program is arranged and directed by the Rev. W. Douglas Roe of Philadelphia, Pa. Associated with Mr. Roe will be: Dr. Archer Anderson, the Rev. James E. Mallis, E. Schuyler English, and Miss Frances L. Bennet, speakers; the Rev. George I. Ferris, song leader, Mrs. Eleanor Newhart, pianist, and the Rev. and Mrs. Harvey L. Jennings, directors of recreation. Registration Fee, one week \$2.00, two weeks \$3.00.

MINISTERIAL INSTITUTE

JULY 18 to 28

THIS CONFERENCE is under the auspices of the Moody Bible Institute and the program is arranged and directed by Dr. Will H. Houghton, Pres. Associated speakers are: Col. F. J. Miles of London, Dr. Wilbur M. Smith of Chicago, Dr. George S. McCune of Korea, Rev. R. G. Turnbull, M.A., of England, Rev. Kenneth S. Wuest of Chicago. The musical program will be directed by Rev. and Mrs. H. W. Carlson. Ministers, missionaries and other full-time Christian workers, at special rate, are especially invited. All welcome. No registration fee.

GENERAL CONFERENCE

JULY 29 to AUGUST 14

THIS CONFERENCE is under the auspices of the Montrose Bible Conference Association and Dr. H. A. Ironside, pastor of Moody Church, Chicago, arranges and directs the program. Other speakers are: Dr. J. Oliver Buswell, Jr., Dr. W. H. Wright, Rev. G. Allen Fleece, Rev. J. Elwood Evans, Rev. J. Arthur Springer, Pastor D. H. Dolman, Erlin C. Olson, Dr. L. Sale-Harrison, Rev. W. Talbot-Hindley, Montague Goodman, Mrs. Grace Livingston Hill, Miss Sara Palmer, Mrs. Volney P. Kinne, Miss Frances Bennett. The music is directed by Rev. Roscoe Wilson. Howard Hermansen will be at the piano.

BIBLICAL RESEARCH SOCIETY

AUGUST 15 to 21

THE PROGRAM for this conference is arranged and directed by Dr. David L. Cooper of Los Angeles. The Society presents the claims of Jesus Christ as the Hebrew Messiah and shows Israel's place in the plan of God. Speakers for the coming season will include: Canon F. E. Howitt, the Rev. Frederick Aston, the Rev. O. E. Phillips, and Dr. Arthur L. Brown.

About 50 speakers will be included in the four conferences.

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reached through the children. God greatly honored the effort, especially among the children.

There were several Roman Catholics among those converted in John Carrara's services in the Welling Street Baptist Church, Sault Ste Marie, Canada, in April. A deeper work of grace was done in the hearts of believers on the last Sunday afternoon, when the meeting was held in the large auditorium of the First Baptist Church. Sixteen found their Saviour that afternoon. In Louisville, Ky., a sweeping victory for Christ was recorded in the large numbers saved. More than 100 rededicated their lives to the Master. Amplifiers were installed to care for the overflow. Many people brought their lunches and stayed over for the evening services. Dr. Camble, pastor of the Church of the Open Door, said that there never was more interest shown in his church in revival and salvation of souls.

In the union meeting in Cashmere, Wash., conducted by Carl C. Harwood and John Drawz for the Methodist and Baptist churches, 171 accepted Christ. In the Bethel Baptist Church, Salt Lake City, Utah, there was evidence of divine leadership in the preparation and conduct of the campaign.

A good revival in April in the Springfield, Neb., Methodist Episcopal Church is reported, in which the pastor, Raymond Rush, did the preaching. He was assisted by C. W. Austin, who had charge of the music and young people's work. Mr. Austin was used of God in a definite way in his ministry in song and testimony.

The attendance during Guy W. Green's meetings in the First Presbyterian Church, Lincoln, Kan., in April, was much larger than had been anticipated, and on the last Sunday morning 45 were received into the church, 34 by confession of faith. The attendance for Mr. Green's Bible recitals each Saturday evening filled the church auditorium. In services for the Central Presbyterian Church, Denton, Tex., there were 12 received into church membership.

Over a score of young people pledged themselves for life service during L. C. Robie's victory meeting in Bellaire, Mich. On the last night of the series 40 penitents sought the Lord. On Saturday night many who had been saved during the revival were on the platform to give their testimonies. A Community Young People's Evangelistic Prayer Band was formed, which expects to carry on the evangelistic work.

Phillips Evangelistic Party report an outpouring of the Holy Spirit in the salvation of many precious souls in their campaign in April in the First and Mount Pleasant Methodist Protestant Churches of Millville, N.J.

Two weeks preceding Easter were spent by Sylvester Sanford with the United Brethren Church, Argenta, Ill., F. E. Blimline, pastor. More than 30 children accepted Christ and a great blessing came to the church. A children's choir furnished music each night.

After more than six years of service in the capacity of executive secretary, Edwin G. Zorn, one of the founders of the Christian Business Men's Committee of Chicago, which is now in its eighth year of noonday services in the "loop" and radio broadcasting, has resigned, to devote more time to evangelistic and Bible conference work, as well as the pastorate which he has held for more than fifteen years. At a recent business meeting of the executive committee of this group, which is the parent organization of the many Christian Business Men's Committees scattered over the United States, Frank W. Sheriff, also one of the original members of the committee, was elected to succeed Mr. Zorn in the office of executive secretary.

Easter Sunday was the opening day for the eight day annual Bible conference at the Bob Jones College, Cleveland, Tenn. There were 200 visiting delegates from Minnesota to Texas. Several noted speakers were listed on the program. The conference was described as the greatest and most spiritual in the history of the college.

Ontario Bible Conference, of which Ralph E. Stewart is president, meets this year for its seventeenth annual session at Fairhaven, N.Y. An old-fashioned revival camp meeting will be conducted August 1-6, and a Bible conference, August 7-14. Speakers include Wendell Loveless, Dr. J. Oliver Buswell, George Alden Cole, Thomas Titcomb, Clarence Keen, with music by the famous Sunshine Trio.

Southwest Bible and Missionary Conference, Flagstaff, Ariz., conducted by James R. Smith, will convene this year in two sessions: July 25-31, will be the Young People's Conference, and August 2-14 the General Bible Conference. The conference grounds at the foot of Mount Eldon is in the heart of the Indian country and offers many unique features. Christian Indians from

many tribes who have been won from the darkness of heathenism, attend the meetings, as well as visitors from all parts of the United States. Mr. Smith writes that Jesse and Mrs. Jones will have charge of the music again this year. Inglis Fleming, of Seattle, will conduct the afternoon Indian services. Other speakers will be Dr. Paul Rood, president of the Bible Institute of Los Angeles; Dr. Will H. Houghton, president of the Moody Bible Institute; representatives from the Brookes Bible Institute, St. Louis, and the Denver Bible Institute; A. G. Annette, field representative of the Moody Bible Institute Alumni Association, who will take part in speaking to graduates of religious training schools. The Wheaton Quintette will be on the musical program. For further information write James P. Anderson, Valentine, Ariz.

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July 4 to 10—Christian Reformed Church. Speakers: Prof. Schultze, Dr. Masselink.
July 11-17—Ev. Free Church. Speaker, A. W. Tozer.
July 17-24—Ninth Annual Girls' Camp. Leaders: Judith Eklind, Corrine Dahlin.
July 17-24—Camp Restawhile for business girls. Director, Frances L. Bennett.
July 24-31—Fund. Young People's Fellowship. Speaker, P. B. Chenault.
July 31-Aug. 7—Christian Business Men's Committee. Speaker, Dr. Kallenbach.



For information and reservations write Arthur W. McKee, Conference Grounds, Cedar Lake, Indiana.

Aug. 7-14—Tenth Annual Boys' Camp. Leaders: Torrey Johnson, Delbert Nelson.

Aug. 15-21—A week with Ralph G. Turnbull, Blackpool, England.

Aug. 15-28—Albert Widdison of England.

Aug. 29-Sept. 5—National Independent Fundamental Churches of America. Speaker: Professor L. B. Entriken.

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June, 1938

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The Medicine Lake Bible Camp has announced an interesting program for this year. The conference will convene August 1-14. Conference grounds are located 10 miles from Minneapolis and 6 miles from the nearest village. The buildings consist of rustic log lodgings and the brick and boulder constructed chapel and tabernacle. Nine large conventions are scheduled for Medicine Lake this year. One of the oldest of these is the Red Rock Camp Meeting. The International Union of Gospel Missions will hold its Silver Anniversary Convention. The Medicine Lake Conventions are essentially soul-saving conferences. The State Christian Endeavor Convention last year reported 76 conversions and more than 200 rededications. Throughout the season last year at Medicine Lake it was estimated that 1000 decisions were made for Christ.

The Sixth Annual Summer Conference on Evangelism, under the auspices of the Christian Business Men's Committee of Chicago, will be held at Cedar Lake Conference Grounds, Cedar Lake, Ind., beginning Sunday evening, July 31, at 7:30 p.m., continuing through Sunday evening, August 7. An interesting program of Bible study, inspiration, prayer, praise, testimony and a feast of good things, musically speaking, is being planned for this period. The principal speaker will be Dr. W. D. Kallenbach, of Philadelphia. He will speak every morning at the 11 o'clock hour, beginning Monday, August 1, and every evening at 7:30, beginning July 31. The usual order of services will be followed, beginning with a prayer meeting at 7:30 a.m., home missions hour at 10:00 a.m., and vesper services under the trees at 4:30 p.m.

Announcement has been made by the Stony Brook Assembly of Stony Brook, L.I., that its twenty-ninth conference season will begin on July 1. This famous Bible conference center will entertain nine conference groups during the period ending September 5. The conference schedule is listed in the Summer Bible Conference column. The General Bible Conference will be in session for two weeks this year and the list of speakers includes such well-known names as Drs. Barnhouse, Gaebeline, Rimmer, Zwemer, Chafer, Houghton, Lambie, and Montague Goodman of Oxford, England, one of the leaders of evangelical activity in that country. Considerable interest has been shown by pastors in the Ministerial Clinic to be conducted during this conference under the leadership of Dr. Stewart M. Robinson, pastor of the Second Presbyterian Church of Elizabeth, N.J., and editor of the *Presbyterian*. The clinic will provide the ministers in attendance an opportunity to discuss informally problems of mutual interest.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Herbert Lockyer was evangelist-teacher at pre-Easter meetings in Galilee Baptist Church, Chicago. In the interim between this and his next engagement with the First Presbyterian Church of Washington, Iowa, he addressed the monthly meeting of the Chicago Congregational Ministers' Union. Dr. Eastwood wrote: "For years we have prayed that a Bible conference might be possible at Washington, Iowa, believing it would be fruitful in bringing to us

Moody Monthly

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a more definite knowledge of the Word, and revive the church. The session desires to express its thanks for Dr. Lockyer, who was God's man for us at this juncture." April 28 he addressed the Ministerial Association and also the Derry Presbyterian Church of Hershey, Pa. The next evening he gave the commencement address at the graduation exercises of the Young Women's Bible Training Movement of Albany, N.Y.

At special services in the First Presbyterian Church of Ft. Smith, Ark., April 3-10, Dr. Henry Ostrom's preaching evoked this good word from the pastor, Dr. Hickman: "I am confident Dr. Ostrom's ministry among us was a real blessing, and I am sure he made friends for the Institute." Following this engagement he assisted the First United Evangelical Church of Highland Park, Ill. On April 24 he addressed the Sunday School Convention of the Township Council of Religious Education in the Mt. Hermon Presbyterian Church, Tangier, Ind.

C. E. Putnam was encouraged by the response from his meetings in the First Baptist Church of Eustis, Fla.

Dr. Max I. Reich addressed the Hebrew Christian Alliance Conference in Chicago, March 27-April 1. Immediately following he gave a series of expositions at the City Wide Gospel Tabernacle of Lincoln, Neb. Mr. Stark, the pastor, wrote: "Brother Reich exercised a very wonderful and fruitful ministry among us." Then he went to Des Moines, Iowa, where for a week, under the auspices of the Star of David Society, he spoke to the edification of many. On April 29 in the Moody Memorial Church, he taught the Friday Evening Bible Class usually conducted by Dr. Ironside.

W. W. Shannon held evangelistic meetings in City Mission, Erie, Pa., April 8-17. Mr. Blackmore, the superintendent, was happy over the outcome. "You will be pleased to know," said he, "that a man testified in our meeting the other night that he has been saved from drug, theft, and many kindred sins during Mr. Shannon's meetings."

Ralph E. Stewart held an evangelistic campaign at Ebenezer Baptist Church, Detroit, Mich., April 3-17. Ninety professed conversion and 12 offered themselves for full-time Christian service. Mr. Stewart also addressed the Good Friday meeting in the Uptown Theatre, where 60 professed conversion.

FUTURE ENGAGEMENTS

Clyde W. Austin—Nov. 6-20, Montrose, Colo.
John Carrara—May 23-27, Chicago; June 1-6, Lawrence, Mass.; June 12-26, New Castle, Pa.; July 1-14, Niagara Bible Conference, Lake Ontario, N.Y.; July 9-24, York, Pa.; Aug. 20-Sept. 4, Shelby, Ohio; Sept. 11-25, Baltimore, Md.; Oct. 2-16, Indianapolis, Iowa; Oct. 23-Nov. 6, Plainfield, N.J.; Nov. 13-27, Chicago, Ill.; Nov. 28-Dec. 11, Dayton, Ohio.
Elden R. Farrar—June, Rochester, Minn.; July, Minneapolis, Minn.; August, Pinebrook, Pa., and Bible Conferences.
J. H. Leonard—H. H. Gilbert—May 21-June 12, Orillia, Ont., Can.; June 13-30, Redwing, Ont., Can.
Carl C. Harwood—June 5-19, Holyoke, Colo.; July, Yakima, Wash.; Aug. 14-28, Escondido, Calif.; Sept. 18-Oct. 2, Redding, Calif.; Oct. 16-30, Struthers, Ohio; November, Pennsylvania.
H. Evan McKinley—May 16-29, Statesville, N.C.; June 5-19, Chattanooga, Tenn.
Dr. E. A. Marshall—July 24-29, Toronto, Can.; Aug. 15, Minneapolis, Minn.
Raymond O. Nelson—June 12-July 3, Rixford, Pa.; July 15-29, Findley Lake, N.Y.; August, Grand Rapids, Mich.
Nygren-Bundy Gospel Crusaders—May 29-June 12, International Falls, Minn.; June 19-July 3, Manitowish, Wis.; July 10-24, Summit-Strandburg, S.D.
O. Phillips—May 16-June 5, Cresaptown, Md.; June 6-26, South Canaan, Pa.
W. E. Pietsch—June and early July, Alaska Radio Revival; July and early August, Chicago, Ill., St. Louis, Mo.; August, Mt. Hermon and Los Angeles, Calif.; September, Houston, Tex.; October, Water-

loo and Cedar Rapids, Iowa; November, St. Louis, Mo., Altoona, Pa.
L. C. Robie—June 5, Great Franklin, Pa.; July 3, Fairview, Pa.
B. M. Rollins—May 30-June 12, Levels, W.Va.; June 13-26, Ladoga, Ind.; Aug. 1-14, Decatur, Ind.
F. E. Rueckert—May 22-June 12, Luray, Mo.; June 20-July 3, Lewistown, Ill.
Sylvester Sanford—May 30-June 12, Galesburg, Ill.; June 13-26, New Hebron, Ill.; June 27-July 10, Bear Lake, Pa.; July 12-24, Redmon, Ill.; July 25-Aug. 7, Long View, Ill.; Aug. 8-14, Panama, Neb.; Aug. 15-28, Hudson, Iowa; Aug. 29-Sept. 11, Moravia, Iowa; Sept. 27-Oct. 9, Toledo, Iowa; Oct. 10-23, Marshalltown, Iowa; Oct. 24-Nov. 13, Waterloo, Iowa; Nov. 14-27, Gladbrook, Iowa.
Chester M. Savage—July 3-17, Asheville, N.C.; July 18-31, Vashiti, Tex.; Oct. 2-16, Springfield, Tenn.
Gipsy Smith, Jr.—May 15-June 5, Mystic, Conn.; June 12-26, Woodruff, S.C.; July 3-17, Bristol, Va.; Aug. 24-31, Allentown, Pa.; Oct. 2-16, Signal Mountain, Tenn.; Oct. 23-Nov. 6, Shelbyville, Ky.
O. W. Stucky—May 29-June 12, Neustadt, Ont.; July 10-24, Detroit, Mich.; July 31-Aug. 7, Lake Superior Bible Conference; Aug. 14-28, Detroit, Mich.; Sept. 11-25, Silvis, Ill.; Oct. 2-16, Sault Ste. Marie, Ont.; Oct. 23-Nov. 6, Ellinwood, Kan.; Nov. 8-20, Elmo, Kan.; Dec. 4-18, Sycamore, Ill.
Michael (Mickey) Walsh—May 17-29, Bronx, N.Y.; May 30, Red Rock, Pa.; June 1-13, Lynbrook, L.I., N.Y.; June 22-27, Hewlett, L.I.

FORTHCOMING CONFERENCES

Bear Lake (Pine Knot, Calif.) Bible Conferences: Week-End Conference, July 1-4. General Conference, July 9-16. Young People's Conference, July 17-24. Missionary Conference, July 24-31. General Conference, Aug. 1-7. Labor Day Conference, Sept. 1-5.
Ben Lippen (near Asheville, N. C.) Bible and Christian Life Conferences: Students' and Young People's Conferences, June 7-12, June 14-19, June 21-26. General Conferences, Aug. 1-7, Aug. 15-21. Ministers' Conference, Aug. 8-11. Week-End Conferences, July 2-3, July 9-10, July 16-17, July 23-24, July 30-31.
Berkshire Bible Fellowship (Chestnut Hill, Monterey, Mass.) Bible Conferences: Young People's Conference, July 2-9. Missionary Conference, July 30-Aug. 6. Student Conference, Aug. 13-20. General Conference, Aug. 20-Sept. 5.
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June 20 to 26.....State Christian Endeavor Convention
June 27 to July 10.....Red Rock Camp Meeting
July 11 to 17.....Gospel Mission Camp
August 1 to 14.....Medicine Lake Bible Camp
August 15 to 28.....Northwestern Bible Conference
September 2 to 5.....Lutheran Retreat

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(Southampton, Pa.); July 2-4, July 9-17, July 23-31, Aug. 6-14, Aug. 20-26, Sept. 2-5.
Beulah Beach (Ohio) Conferences: Young People's Bible Conference, June 28-July 4. Missionary Convention, Aug. 5-14.
Bible Camp (Cooperstown, N. D.) Bible Conference, June 14-July 4.
Boardwalk Bible Conference (Atlantic City and Ocean City, N.J.), July 24-Aug. 28. Atlantic City, two sessions daily. Ocean City, Tuesday through Friday nights and Sunday nights.
Camp Pinnacle (Young Women's Bible Training Movement), Voorheesville, N. Y., June 18-Aug. 29.
Canadian Keswick Conference (Ferndale, Muskoka, Ont.), June 25-Sept. 10 (continuously).
Cedar Lake (Ind.) Conferences: A week with William Ward Ayer, June 26-July 3. Young People of Christian Reformed Church, July 4-10. Swedish and Norwegian Free Church, July 11-17. Girls' Camp and Business Women's Camp, July 17-24. Fundamental Young People's Fellowship, July 24-31. The Christian Business Men's Committee, July 31-Aug. 7. Tenth Annual Boys' Camp, Aug. 7-14. A week with Dr. Turnbull of England, Aug. 15-21. A week with J. Sidlow Baxter of Scotland, Aug. 22-28. Independent Fundamental Churches of America, Aug. 29-Sept. 5.
Central New York (Homer, N. Y.) Bible Conference: Young People's Conference, July 29-Aug. 5. General Bible Conference, Aug. 7-Aug. 21.
Christian Victory Bible Conference (Denver, Colo.), June 5-12.
Denver (Colo.) Bible Institute Summer Conference, Aug. 17-28.
Erieside (Willowick, Ohio) Bible Conferences: Young Girls' Bible Conference, July 1-11. General Conference, July 21-31. Boys' Conference, Aug. 6-15. Business Women's Labor-Day Conference, Sept. 3-5.
Fairhaven (N. Y.) April 1-6 Camp Meeting, Bible Conference, Aug. 7-14.
Greenwood Hills (Fayetteville, Pa.) Bible Conference, July 23-Aug. 7.
Gull Lake (Mich.) Bible and Missionary Conferences: July 1-4 (Bishop William Culbertson), July 4-9 (H. A. Ironside), July 9-16 (Walter D. Kallenbach), July 16-23 (James E. Bennet), July 23-30 (Max Wertheimer), July 30-Aug. 5 (Arthur Forest Wells), Aug. 5-14 (William Allen Dean).
Indian Park Bible Conference (1/2 mile off Susquehanna Trail in No. Central, Pa.), July 18-31. Address Box 795, Williamsport, Pa.
Lake Odessa (Mich.) Bible Conference, June 30-July 10. Christ Ambassadors' Bible Conference, July 22-31. United Brethren School of Methods, Aug. 8-14.
Lakeside (Ohio) Bible Conference: First Part, July 1-16. Bible Conference, July 17-31. Second Part, August 1-28.
Lake Superior Bible Conference (Eagle River, Mich.), Aug. 31-Aug. 14.
"Marianatha" (Formerly Lake Harbor Bible Conference), Muskegon, Mich.: General Conference, July 3-10. Swedish Church Week, July 11-17. Young People's In-Hi-Gan Conferences, July 18-Aug. 14. Christian Worker Week, Aug. 15-21. Hebrew-Christian Week, Aug. 22-28. Evangelistic Week, Aug. 29-Sept. 5.
Massanetta Springs (near Harrisonburg, Va.) Conferences: Christian Endeavor Convention, June 16-19. Presbyterian Young People's Conference, June 27-July 3. Methodist Young People's Conference, July 4-10. Baptist Young People's Conference, July 11-17. School of Sacred Music, July 18-24. Elders' and Deacons' Conference, July 23-24. Lutheran Church Workers' Assembly, Aug. 1-7. Baptist Assembly, Aug. 8-14. Bible Conference and School for Pastors, Aug. 15-28.
Medicine Lake Bible Camp (near Minneapolis, Minn.), Aug. 1-14.
Montreat (N. C.) Summer Gatherings: Women's Auxiliary Training School, July 6-13. Young People's Leadership School, July 14-22. Religious Education Training School, July 26-Aug. 4. Home Missions Conference, Aug. 7-10. Foreign Missions Conference, Aug. 11-17. Bible Conference, Aug. 18-28. Ministers' Forum, Aug. 21-28.
Montrose (Pa.) Summer Gatherings: Young People's Conference, July 4-17. Ministerial Institute, July 18-28. General Conference, July 29-Aug. 14. Biblical Research Society Conference, Aug. 15-21.
Mount Hermon (Calif.) Gatherings: Methodist Church, South, June 18-25. Camp Quest, June 25-July 2. Federate School of Missions, June 25-July 2. Evangelical Free Church, July 1-10. Luther League Camp, July 10-17. Mount Hermon Young People, July 10-17. The Brethren, July 11-18. Christian Missionary Alliance, July 17-24. Sunday School Congress, July 18-22. Baptist Young People, July 25-31. Christian Endeavor, Aug. 2-9. Independent Baptists, Aug. 1-7. Ministers' Week, Aug. 10-Sept. 2. Golden Gate C. E., Sept. 3-5. Melrose Baptist, Sept. 3-5.
New England Fellowship Conferences (Rumney, N. H.): Pastors' Conference, June 27-July 1. Youth Conference, July 23-29. Business and Professional Men's Conference, July 30-Aug. 5. Women's Conference, Aug. 6-12. General Conferences, Aug. 13-19. 20-28. Labor-Day Conference, Sept. 1-4.
Northfield (E. Northfield, Mass.) Summer Conferences: Northfield Girls' Conference, June 24-July 1. Massachusetts Christian Endeavor Conference, July 4-11. Missionary Conference, July 11-19. United Presbyterian Conference, July 16-23. Conference of Religious Education, July 19-30. Westminster Choir School, July 25-Aug. 15. General Conference, July 30-Aug. 15.
Ocean Grove (N.J.) Conferences: W. C. T. U. Conference, July 12-14. Conference on Sacred

Music, July 18-23. Bible Lovers' Conference, July 23-30. Gospel Missions Conference, Aug. 1-5. Salvation Army Visitation, Aug. 6-8. Missionary Conference, Aug. 9-11.
Odessa (Lime Lake, Mich., N.Y.) Conferences: Young People's Conference, July 1-4. Girls' Camp, July 6-16. General Conference, July 24-Aug. 7. Boys' Camp, Aug. 8-21.
Old Orchard (Me.) Convention of the Christian and Missionary Alliance, Aug. 5-14.
Ontario Bible Conference (Fairhaven, N. Y.), Aug. 7-14.
Peniel (Lake Luzerne, N. Y.) Bible Conference, July 16-Aug. 27.
Pinebrook Bible Conferences (near E. Stroudsburg, Pa.), June 18-Sept. 5 (continuously).
Providence Bible Institute Conferences: Annual Bible Conference (Old Orchard Beach, Me.), July 10-17. Prophetic and Missionary Conference (Cape Cod Bible Conference Grounds, Middleboro, Mass.), July 17-24. Young People's Labor-Day Conference (Providence Bible Institute, Providence, R.I.), Sept. 1-5.
Red Feather Lakes (Colo.) Bible Conference, July 18-24.
Southwest Bible and Missionary Conferences (Flagstaff, Ariz.): Young People's Pre-conference, July 25-31. General Conference, Aug. 2-14.
Stony Brook (L. I., N. Y.), Gatherings: Lutheran Young People's Conference, July 1-9. July 9-16 Second Annual Summer Institute of the New York District Epworth League (Swedish), Revelation Young People's Conference, July 16-23. Oceanside Christian Workers' Bible Conference, July 23-30. Interdenominational Young Peoples' Conference, July 30-Aug. 6. Revelation General Bible Conference, Aug. 6-13. Prophetic Conference, Aug. 13-20. General Bible Conference, Aug. 20-Sept. 5.
Victorious Life Conferences (Keswick Grove, N. J.): June 18-24, July 1-4, July 9-17, July 18-21, July 23-29, Aug. 6-14, Aug. 20-26, Sept. 2-5.
Western Pennsylvania Bible Conference (Slippery Rock, Pa.), June 19-26.
Winona Lake (Ind.) Summer Gatherings: Conference of Christian Youth, June 10-17. School of Theology, July 12-Aug. 17. Conference on Prophecy and the Jews, Aug. 14-17. Bible Conference, Aug. 17-28.
World's Christian Fundamentals Association (Watertown, Iowa) Conference, May 8-15.
York Beach (Me.) Bible Conferences, June 26-Sept. 5. Week-end Conferences: June 4-5; 11-12; 18-19; Sept. 10-11; 17-18; 24-25.

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The Romance of the Future, by C. Gordon Brownville, D.D.

Tremont Temple, Boston, has always had a notable pulpit ministry, and the contents of this good volume from the pen of the present pastor would indicate that its ministry has not lost its note of authority.

Dr. Brownville has done well in giving the Church this clear, plain statement concerning the leading lines of prophetic truth. It is to be hoped that this book will find its way into the hands of many who are now in ignorance of what the Bible has to say concerning the future.

156 pages, 7 3/4 x 5 inches. Fleming H. Revell Company, New York. \$1.50. W.H.H.*

My Human Best Filled with the Spirit, by Richard Ellsworth Day.

This is Dr. Day's second quarterly in this series of booklets for daily devotions. It is meaty and nourishing. It shows wide reading and deep Bible study and will furnish best thought for devotional help long after the date line has become stale.

185 pages, 7 3/4 x 5 1/4 inches. Zondervan Publishing House, Grand Rapids. 35 cents per copy; \$1.25 a year. W.H.H.*

The Nestorian Churches, by Aubrey R. Vine, M.A., B.D., B.Sc.

A concise history of Nestorian Christianity in Asia from the Persian Schism to the Modern Assyrians. After fairly evaluating the factors that entered into the controversy between Cyril and Nestorius, and which finally confirmed the position of the Patriarch of Alexandria and all but eclipsed Nestorius, the author follows the fortunes of the Nestorian Church. He exploits its amazing missionary expansion in Central and Eastern Asia, and its development under the Sassanids, the Caliphs, and the Mongols. He points out by what a mere chance the tribes which afterward conquered Constantinople embraced Islam instead of Christianity, but with such dire results for the Eastern Churches. The story of the persecutions follow. These have reduced this once mighty Church to a mere remnant of some 30,000 now in exile as one of the results of the World War. Mar Eshai Shimun, their present Patriarch, writes a Foreword expressing the hope that this book will enlarge the vision and sympathy of English-speaking Christians for these exiled Assyrians.

227 pages, 7 1/2 x 5 inches. Independent Press, London, \$1.75. J.R.R.

Youth in the Toils, by Leonard V. Harrison and Pryor McNeill Grant.

This is the report of a committee on delinquency appointed to study juvenile crime in New York City. The book is sadly interesting and highly informative. Several stories from real life are included and one meets boy law breakers in their temptations, defeats, and punishments.

All who are interested in work with youth will find this book to be provocative of thought. Those who have to do with law enforcement should read the book more than once. The authors well take the position that young criminals should not be herded together and treated as a mass isolation problem, but should be handled individually with the idea of rehabilitation and a new start.

We wish these authors had known what the gospel can do in transforming the wayward. Of course, their point of view is that of social adjustment—a proper view as far as it goes. But allow us to add a word. The real and permanent remedy is in the message of the Church of Christ. It is the transforming gospel which can take the weak and the vile, young or old, and make them good citizens of America because they have been made citizens of heaven.

167 pages, 7 3/4 x 5 inches. The Macmillan Company, New York. \$1.50. W.H.H.*

*Dr. Will H. Houghton.

Men of the Outposts, by Herbert Welch.

To make clearer the rightful place of foreign missions and win for it a higher regard, the author has sought to give some outline of the origins, motives, and progress of the Romance of the Modern Christian Movement. And he has done it through the medium of a few selected characters: Pioneers—Francis Xavier and David Livingstone; evangelists—John Wesley and William Taylor; educators—William Smith Clark and Isabella Thoburn; physicians—Dugald Christie and Albert Schweitzer; social reformers—Guido Verbeck and Mary Slessor; interpreters of a changing order—Clotilda Lyon McDowell and John R. Mott. This Methodist bishop has done a good piece of work, but not without a liberal bias, although there is not wanting a rugged appreciation of those fundamentals which are believed in all the churches.

261 pages, 8 3/4 x 5 3/4 inches. Abingdon Press, New York. \$2.00. J.R.R.

George Bowen, a Memoir, edited by Robert E. Speer.

Scion of a wealthy New York family, George Bowen was by birth and training a gentleman. Widely read and widely traveled, he was, moreover, a linguist and musician—in every fibre a man of culture. A philosophic atheist until his conversion at twenty-eight, he dedicated his life to God for service in India, and prepared for it by a sound theological training. Early in his missionary career he gave up his salary and important physical comforts. In Bombay he lived among the poorest of the people for forty years without a furlough, the comrade of the coolie, yet such was his worth that he was sought by the cultured and the noble. He produced several devotional classics, and for nearly thirty years edited the *Bombay Guardian*, a fearless independent journal of world-wide influence. Consulted by government, and respected by Mohammedan, Hindu and Parsi communities, he was honored in the churches. He died as a seed that he might live as a crop.

366 pages, 9 1/2 x 6 1/4 inches. Missionary Review of the World, New York. \$2.50. J.R.R.

A Child's History of Jewish Life for the First Sixteen Centuries of the Christian Era, by Dorothy Zeligs, M.A.

This is a companion book to *A Child's History of the Hebrew People*. Though it is planned as a study book for children in their early teens, it will be read with profit by adults. Naturally it takes the Jewish point of view, but the references to Christ and Christianity are couched in a respectful and reverent tone. The Christian reader will find here nothing to offend susceptibilities, except the tragic fact that men who professed to worship Christ thought that persecution of the Jew a thing condoned and encouraged by his faith, and that they treated the race through whom Christ came in such an inhuman and unchristian fashion. We cordially recommend it.

250 pages, 8 x 5 1/2 inches. Bloch Publishing Company, New York. \$1.25. S.B.

The Essentials of an Effective Ministry, by Bishop H. A. Boaz.

Into this little book is crowded six vital addresses bearing especially on the importance of the Christian ministry by one of the bishops of the Methodist Episcopal Church, South. It is to be hoped that this book will come into the hands of many young men who have entered or are thinking of entering the Christian ministry. While earnestly recommending it, it is proper to call attention to the fact that the author does not quite discern the distinction between the Church and the kingdom of Christ. Then too, in his first lecture he makes an admission which is to be regretted.

137 pages, 7 1/2 x 5 inches. Cokesbury Press, Nashville. \$1.00. P.B.F.

Greater Love Hath No Man, by David P. Allison.

A young newspaper man writing a Civil War novel goes to the Virginian mountains for local color, but presently finds himself upon the scene of a bloody feud of fifty years standing.

His stay was filled with romance and adventure. Falling in love with the daughter of one of the families, shot by the black-sheep member of the other, he slowly learned about the fancied wrong which had become a murderous hate. Christian love filters into the heart of one of the principals, a rough but true son of the mountains, whose sacrifice dramatically ends the feud.

It is the author's love and understanding of the South which invests the picturesque language and customs with the attributes of reality; thus "in its pages the South comes to life."

220 pages, 8 3/4 x 5 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. J.R.R.

South African Jewels, by Lionel B. Fletcher.

In his 1934 and 1936 South Africa campaigns the well-known Australian evangelist and his wife traveled from Cape Town in the South to Victoria Falls in the North, and from Durban in the East to Bloemfontein in the West. They also saw something of Zululand, the Kruger Park Game Reserve, and the mysterious Zimbabwe Ruins. These campaigns produced some thrilling incidents and episodes—tokens of an abundant fruitage—which have been gathered in this book. Some of them are stranger than fiction.

137 pages, 7 1/4 x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

The Life and Work of Solomon Bergstrom, by his son, Julius W. Bergstrom.

Mr. Bergstrom was for thirty-four years a missionary in China under the Scandinavian Alliance Mission, that splendid work founded by Fredrick Franson, who launched out by faith with no less than fifty young enthusiastic workers, and gave the missionary community of Shanghai a thrilling surprise in 1891. Solomon Bergstrom went out to the field in 1894, and was one of God's choice instruments, whose life and ministry meant much to both fellow missionaries and Chinese Christians.

59 pages, 7 1/2 x 5 1/4 inches. Scandinavian Alliance Mission, Chicago. Cloth, 50 cents; paper, 25 cents. W.H.H.†

A Virtuous Woman, by Oscar Lowry.

With Proverbs 31:10 as a text, and with many other Scripture quotations to corroborate his views, the writer presents a book wholly unique in its field. It deals in an exceedingly plain but reverent manner with facts concerning life that must sooner or later confront every normal person of either sex. We could wish that such a book were not needed, but with respect to this subject it is today as God says in Hosea 4:6, "My people are destroyed for lack of knowledge." It is appallingly true that ignorance and innocence are not the same thing.

160 pages, 7 3/4 x 5 1/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. I. I. McC.

Christ's Coming Day, A Rhapsody on the Apocalypse, by H. Campbell.

The author has undertaken a truly momentous task—that of picturing a multitude of apocalyptic scenes in meter. He has chosen the dignified and effective sonnet form, using varying sonnet constructions. Dignity and exaltation blend in these sonnets.

68 pages. "Our Hope Publications," New York. Art paper, 75 cents. W.M.R.

†Dr. Wm. H. Hockman.

Challenge, by George Goodman.

This is a series of dialogues with a young Christian on problems of faith and conduct to help young people to avoid making certain mistakes which the author confesses to have made in his youthful zeal, and at the same time to encourage his younger fellow workers to venture in faith for the Lord.

96 pages. 7 1/4 x 5 inches. Paternoster Press, London. 35 cents. W.P.L.

James Hudson Taylor, by J. J. Ellis.

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96 pages. 7 1/2 x 5 inches. Pickering and Inglis, London. 50 cents. H.L.L.

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83 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.00. L.E.L.

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331 pages. 7 3/8 x 5 inches. Cokesbury Press, Nashville. \$2.00. W.P.L.

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24 pages. 6x4 inches. His Word Tract Society, Box 55, Station C, Pasadena, Calif. 5 cents each; 15 for 50 cents; 40 for \$1.00. W.P.L.

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A graciously commendatory Foreword by Dr. Arno C. Gaebelin is ample assurance for many of our readers. Dr. Cornwell has shown skill in the array of material, keeping to a plan at once explicit and clarifying. Much Scripture is offered, the early Church Fathers are quoted, and later authorities also, and a conclusion is reached that is strongly logical and satisfying.

33 pages. 7¼ x 5½ inches. Zondervan Publishing House, Grand Rapids. 25 cents. W.M.R.

The Man Who Moved Multitudes, by D. R. Johnston., M. A.

Another brief and edifying life sketch of D. L. Moody. British authorship serves to make it rich in matter not so familiar to the American reader. Generous space is given to the relation of gospel music to the evangelism of that time, two chapters—The Ministry of Song, and Miracles of Melody—enriching the narrative.

128 pages. 7¼ x 5½ inches. Pickering and Inglis, Glasgow. 40 cents. W.M.R.

The Spirit of Jesus, by F. J. Miles.

These six brief Bible studies will prove a blessing to the thoughtful reader.

38 pages. 7¼x4½ inches. The Bookroom, London. 25 cents. J.R.R.

Courtesy Book, by Horace J. Gardner and Patricia Farren.

To quote the subtitle: "A Short Course in Polite Behavior for Use in Schools, Churches, and Individual Homes." In a winsome and readable style the fine art of gracious living is sketched. The ten chapters and Foreword have an attractive Introduction by the skilled hand of Grace Livingston Hill, beloved writer of Christian romance. No paragraphs are devoted to proper manners for improper diversions, so the Christian family will find the book in keeping with its best ideals. The simplicity and brevity of the information given are a merit.

112 pages. 7¾ x 5½ inches. J. B. Lippincott Company, Philadelphia. \$1.00. W.M.R.

Moody Monthly

Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Heartily and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

MR. ANNETTE'S FUTURE ENGAGEMENTS

May 22-27, City Wide Gospel Tabernacle, Lincoln, Neb.; May 29-31, Brooklyn Evangelical Free Church, Beresford, S.D.; June 1-3, Union Gospel Mission, Sioux Falls, S.D.; June 5-16, Presbyterian Church, Isle, Minn.; June 19-July 1, Pierre Baptist Church, Pierre, S.D.

RECENT SAILINGS

Dr. Charles LeRoy Entner '36, and Mrs. Entner (Lenora Frances Hirschy '37), March 30, Africa, Sudan Interior Mission; Ruby Beatrice Arnold '34, April 1, Africa Inland Mission; Elsie Helen Klug '36, April 2, Central American Mission; Burton de Wolfe Davis '37, and Mrs. Davis (Sarah Blanche Nesbitt '36), South America, The Gospel Furtherance Band.

RECENT SPECIAL SPEAKERS

Robert Price Richardson, China, Southern Presbyterian Board; David H. Johnson, pastor, Lake View Swedish Mission Church, Chicago; Thomas Thomson, missionary to India, under Ceylon and India General Mission; Norman J. Smith, general secretary for the American European Fellowship; J. Irvin Overholzer, director of Child Evangelism Fellowship; Lloyd T. Bryant, director of the Association of Christian Youth Movements of America, New York City; Evangelist Oscar Lowry.

FELLOWSHIP GATHERINGS

At the Regular Baptist Convention held in the Riverside Baptist Church, Decatur, Ill., an M.B.I. Fellowship Meeting brought together Edward C. Shute '15, pastor of the host church; Charles S. Foster '15, missionary to South Africa; Dr. Howard C. Fulton '15, pastor, Belden Avenue Church, Chicago; Arthur C. Emmons '15, Bible teacher, Alton, Ill.; and George Johnson '15, former missionary in Africa, Chicago.

During the pre-Easter simultaneous revival campaign held in Tulsa, Okla., former M.B.I. students (gospel singers) formed a chorus for a noon meeting, and later had a reunion lunch, talked of old times, student escapades and present labors, and had a season of prayer for M.B.I. The participants were: Ernest O. Sellers '97,

Edgar A. Patterson '27, Harry Dixon Loes '15, Ralph Stodghill '16, P. A. Stockton '10, John C. Cohen '16, John Q. Brown '11, and Horace Erwin '07. Prof. Sellers also gave emergency assistance with the preaching in the campaign.

The Moody Bible Institute Fellowship of South China met on Moody's birthday, February 5, at Hong Kong. The service was in charge of Alvin Krug '34, in the absence of E. W. Reitz '23, chairman. Present for the happy occasion were: Mrs. Arthur Lindquist (Annie Mae Hall '22), Millicent Johnson '33, Opal Anderson (Corr. stu.), Florence Todhunter '18, Gretchen Webster '30, Charlotte Cobb '31, Hattie Smith '33, Anne J. Johnson '33, Ethel Groce '31, Warren L. Winter '18, James Braga '33, Mrs. Burnside (Corr. stu.), Mrs. W. James Duff (Jeanie Woodbridge '21). Anne J. Johnson is secretary of the group, and James Braga was elected chairman for the coming year. Other meetings for prayer and fellowship will be held during the year.

MUSIC FACULTY ITEMS

Dr. Houghton made announcement at the winter term commencement of the appointment of J. Harry Johnson to a Faculty position, serving as instructor of piano and pipe organ.

Mr. Johnson comes from eighteen years of service as organist and choirmaster of the Memorial Presbyterian Church, St. Louis, Mo. During these years of service he had the advantage of instruction from Paul Bierman, eminent organist of that city, and for

the past seven years special organ work with Daniel R. Philippe, organist and choirmaster of the famous Christ Church Cathedral (Episcopal), St. Louis. In 1936 he had several months of intensive study at the Carnegie Institute of Technology, specializing in organ, piano, and harmony. Mr. Johnson has already received cordial welcome in the Institute family.



Sunday night, May 1, was observed as "Frank Ernest Night" at the North Park Covenant Church, Chicago. This member of the Institute Music Faculty was honored for his notable work as choir director, pipe organist and pianist, and especially as the editor of the official hymnal of his denomination. The entire music program of the evening presented Prof. Ernest's hymns and anthems, with the composer rendering inspirational assistance at the piano. Mr. Ernest is much in demand in regional cities for concert work, and increasing attention is being given to his sacred compositions.

George S. Schuler receives special honor in the March issue of *The Etude Music Magazine*, published by the Theodore Presser Company, Philadelphia. This periodical conducts a page entitled "The Etude Historical



Graduating Class, April 1938

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Fundamental Truth Publishers, Findlay, Ohio

Musical Portrait Series," presenting in alphabetical order likenesses of "The World's Best Known Musicians." In the "S" series occurs the countenance of our own Mr. Schuler. The publisher of *The Etude* also serves the musical world in a large way with its wealth of music for piano, organ, voice, and other uses. It is interesting to note that the listings of piano compositions show more than a score of Mr. Schuler's compositions for piano. The organ listings would show as many more for that instrument.

GOOD FRIDAY

A deeply spiritual observance of Good Friday was experienced at the Institute on April 15. Classes were excused for the day. The entire educational body, and as many workers in the offices as could be spared from their desks, assembled in the Auditorium at 10:30 A.M. Dr. Houghton announced the hymn,

"O sacred Head, now wounded,
With grief and shame weighed down."

The profound significance of the hour was in this hymn made vivid to thought. Isaiah 53 was read in concert. Dr. Houghton followed with prayer. The Institute Singers under Mr. Bittikofer's direction gave two groups of appropriate songs, one before and the other after the message.

Dr. Wilbur M. Smith was presented as the messenger of the morning. With profound earnestness, clear utterance, and logical thinking he opened to us the Scriptures, using Hebrews 9:26 as the foundation of his exposition: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Glorious hour! All present could well rejoice that the startling and soul-redeeming revelation of this text is the hope of the world. Doubtless under the vivid interpretation of the speaker some became aware of the meaning of this scripture who had before passed it by with but superficial thought.

WINTER TERM CONCLUDES

With fifty-nine robed classmen taking their places before assembled friends and relatives in the Auditorium on Thursday morning, April 21, events were launched that marked the graduation of another group of trained workers for the whitened harvest fields of earth.

Irvine Robertson (Pennsylvania), class president, directed the program of the hour with a naturalness and freedom that were refreshing. The class possessed talent to provide an interesting and diversified program. The special musical numbers included a marimba solo by Addison Horn (New Jersey), an octet of women's voices, and a quartet of men's voices. Each number fitted in sequence what had gone before.

Margaret L. Clapper (Ohio) represented the women, delivering her message with a warmth and graciousness that gave promise of future effective service. Her subject was, "He Goeth Before." James Bisset (New Jersey), speaking on "Knowing Our God," voiced with urgency and emphasis the necessity for such knowledge for all who would serve Him with effectiveness and victory.

The class song, "Call to Arms," was the joint product of Ruth Lehman Westmoreland (Iowa), whose poem held unusual challenge, and Mary Rosetta Cooke (Ohio), who composed the stirring tune and directed its rendition by the class. Dean Lundquist accepted the class picture and read a delightful telegram of congratulations from Miss Elinor Stafford Millar.

The reception to graduates in Massey Chapel, followed by the fellowship supper, with the time permitted for greetings and congratulations, made for most happy memories.

A capacity house plus, gave eager attention to the graduating exercises in the evening. Dr. Houghton had arrived by airplane from Atlanta, Ga., just in time to preside at this service, and received a cordial welcome. Prayer was voiced by Dr. Wilbur M. Smith, and the Scriptures were read by Dr. P. B. Fitzwater. The anthem number by the Institute Choir, under Mr. Bittikofer's direction, was one of unusual inspiration, "Hallelujah" from Beethoven's "Mount of Olives."

Rev. George S. McCune, D.D., LL.D., former president of Union Christian College, Pyeng Yang, Korea, and now of the Institute Faculty, was the honored speaker of

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Rev. Vance Havner, First Baptist Church, Charleston, S. C.

Rev. Archer E. Anderson, Norberth Pres. Church, Norberth, Penn.

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the evening. He has spent a richly fruited life in contact with youth, always eager to contribute to the reserves of courage and fidelity of those who are entering upon the challenging mission of the coming years. The profoundly meaningful words of Christ, as spoken in John 17:1, "Father, the hour is come," were interpreted to carry the thought of a consummation hour for this eager class—the hour toward which they had long pressed their way. He further showed how the hour had come for evidencing every spiritual resource in a needy and dying world.

Dr. Houghton presented the diplomas, and afterward spoke with warm and heartfelt earnestness on "Take heed to thyself and to the doctrine," a message of condensed wisdom and goodwill.

The President also announced the return of Dr. Max I. Reich to classroom teaching for the summer term, the assignment of John R. Riebe to full-time Faculty service, and the coming of J. Harry Johnson from St. Louis as instructor in organ and piano.

Miss Jackson announced that Correspondence School certificates mailed for completed courses from November 8, 1937, to March 10, 1938, numbered 544, and that 38 certificates had gone to students completing courses in the Radio School of the Bible.

The roster of names of the winter term graduating class, to be known as the April 1938 Class, follows:

Evening School—General Course: Rubie Cooper Campbell, Frances Register Sabin, Ruth Lehman Westmoreland, Dorothy Davis Young, James Lewis Clark, Floyd Everett Gephart.

Day School—General Course: Winnifred I. Beebe, Ruth Brearley, Lylith Marjory Breitza, Ruth Emily Briggs, Genevieve Lois Brown, Barbara Basinger Burkholder, Lois Roslyn Castle, Mary Rosetta Cooke, Helen E. B. Deutsch, Evelyn Wallach Hansen, Helen Louise Hess, Gene Marie Lowe, Ruth Naomi Miller, Louie Ida Paulger, Melvina Augusta Reuter, Hilda Ruth Sharples, Cora Mabel Taylor, Alberta Helen Weber, Margaret Elizabeth Zucher, James Franklin Agnew, Arvel Earl Atnip, Harvey Christian Birky, Harold Delbert Burkholder, Addison Joy Horn, Charles Butler Matheny, Jr., Herman Harry Mauch, Walter Franklin Rogers, Marvin Vining Turner, Clyde Everett Weigle, Richard Maxwell Whitmer.

Christian Education Course: Catherine Ayres.

Missionary Course: Virginia Flora Antonoff, Charlotte Louise Bulkley, Marguerite Louise Carlson, Margaret Lotie Clapper, Muriel Eunice Hackenberg, Mona Mae Kemery, Ruth Louise Larson, Sarah Marie McBride, Veda Marion Nicodemus, Charlotte Ellen Pearsall, Alice Almeda Schultze, Ruth Lenora Stelzner, Victor Omar Augsburg, Percy Bellah, James Bisset, Ralph Thurston Cunningham, Edward Fox W. Davison, Irvine Robertson, Edward G. Schuit, Abram Keene Spitler, Gordon Myers Whitelock.

Pastor's Course: John Henry Gable, Jr.

STUDENTS OF OTHER DAYS

Ennelle Shappell '31, writes from 105 Abercromby Street, Port of Spain, Trinidad, B.W.I., that the time seems ripe for the organizing of a church on this island, though many Venezuelans going and coming will

make for a very changeable membership. Victories are being witnessed.

Violet U. Fraser '21, 22 Chequers Court, 3055 Sherbrooke St., Westmont, Montreal, Que., writes of her beloved parents, who have been loyal friends and helpers of the Institute through the years, and devoted readers of MOODY MONTHLY. These saints of God celebrated their diamond wedding anniversary (the 60th) on March 19.

Herbert G. Carlburg '20, and Mrs. Carlburg '19, are spoken of with warm appreciation by a parishioner who renews for the MOODY MONTHLY. Mr. Carlburg is witnessing a decided growth in the Baltimore, Md., church of which he is pastor. On Easter Sunday he baptized eleven candidates.

Arthur J. W. Larson '23, and Mrs. Larson (Margaret Nyborg '23), formerly with the Evangelical Mountain Mission of Hazard, Ky., have recently gone to Newman Grove, Neb. Mr. Larson has been appointed field superintendent of the Mid-West Conference of the Evangelical Free Church, covering Nebraska and Colorado. They desire prayers for divine guidance in this important field of service.

Herbert W. Hahn '24, pastor of the Methodist Church, Hurleyville, N.Y., conducted a special service on April 3 for the unveiling of a group of mural paintings depicting incidents in the life of Christ. Visiting pastors and parishioners participated in the all-day program.

Lillian Washer '36 (Mrs. E. D.), rejoicing over omens of good in her first year of service with the Mid Africa Mission, Fort Crampel, French Equatorial Africa, and finding increasing joy and victory in her work

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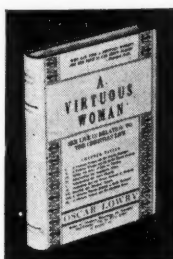
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for Christ, has become suddenly seriously ill. Prayers are asked for divine help and direction for her.

Dr. H. L. Weber '11, Elat, Ebolowa, Cameroun, West Africa, sends forth another annual report, "Central Hospital Findings—1937" and a report on "Leper Work of the Central Hospital," the two of which make one's heart strangely warmed. Glorious conquests of the gospel are reported, and service rendered by medicine as a handmaiden for God. Much of the main report is in rhyme, which glides along sparkingly with its refreshing story.

Mrs. Enrique Pina (Hazel Lindelius '30), and Mr. Pina, write from Cuba of spiritual progress in their evangelistic and teaching ministry. Their address is, Iglesia Bautista, Colon, Province de Matanza.

Paul Rostad '19, and Mrs. Rostad (Ella Reinert '22), write most interestingly of their ocean voyage from Seattle on their return to their field in Assam, India, their journey covering two months of travel. Note their address: Churachandpur, P.O., Manipur State, Assam, India.

Florence Gorski '35, Santiago, Chiquitos, Bolivia, S.A., makes her surroundings and work with native children very real, as she tells of vacation trips and school work. God's blessing is precious realized in this mission.

Letta Ellen Woolley '23, makes an annual report of the work of the Wayside Cross Rescue Mission, 41 New York St., Aurora, Ill., that is most inspiring and encouraging. With it she enclosed the stirring redemption story of Barney Lynch, the mission chef.

Richard N. McCaslin '33, 4880 Dailey Ave., Detroit, Mich., reports a most encouraging continuance of his Memory Verse Contest League. Groups have been organized in many towns and cities of eastern Michigan. Exact markings are made and the honor roll carries many names of successful contestants. The league deserves a widening recognition.

William Sirag '33, and Mrs. Sirag, write from Singkawang, West Borneo, of the desperate need in that great island. They are prayerfully watching for opportunity to begin work among the Dayaks. The utmost in primitive conditions surround and impede them. They crave the prayers of the family of God.

William A. Genheimer '19, writes from the S.A.G.M., Rockmount, P.O., via Estcourt, Natal, S. Africa, of differences in celebrating Christmas in a tropical region to that known by most readers of the MONTHLY. "We are now definitely praying for revival, and solicit your earnest prayer help."

Fernie William Naylor '37, and Mrs. Naylor (Maretia A. Bell '31), and their two children, John Thomas and Martha Joanne, were listed to sail on May 14 from Vancouver to enter upon missionary labors under the Association of Baptists for Evangelism in the Orient, Inc. Their temporary address will be 420 Pennsylvania Ave., Manila, P.I., but they will later be at Puerto Princesa, Palawan Province.

Alma B. Reese '33, is assisting in the work of the Bridgecroft Children's Home, Bloomington, Ky. She also gives aid in Vacation Bible Schools and visits homes in the community.

Ruby Heefner '30, is serving under the Southern Highland Evangel in Alphoretta,

Ky., happy in the opportunities for witnessing for Christ.

Ralph E. Donaldson '31, and Mrs. Donaldson '33, are in Omaha, Neb., where Mr. Donaldson is a student at the Presbyterian Theological Seminary and also student pastor of the Fort Calhoun Presbyterian Church, and Mrs. Donaldson is secretary to the president of the seminary and acting registrar. This item corrects misinformation in the March issue.

(Continued on page 556)



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NEW PROGRAMS FEATURED ON SUMMER SCHEDULE

Attention is called to the interesting new programs being conducted over W-M-B-I during the summer months. Monday evenings feature another Question Hour in addition to that of Wednesday, and an additional broadcast of "Men's Voices in Song," a program heard on Sunday noons. Thirty minutes of organ music by Mr. Loveless and a fifteen minute musical program by Elliott Lindblad and Harlan McGinnis have also been added to Monday's schedule. The Child Evangelism Fellowship conducts a program at 5:15 on Mondays, and "Treasures New and Old"—poetry and devotional meditations with Fern Hederstedt—was introduced in the station's schedule during May.

New features on Wednesday include an organ program at 5:30 p.m., and an open air service at 6:30, a program broadcast from the scene of street meetings conducted by Institute students. Sunset Music is heard at 7:00 o'clock and Devotional Music at 7:45. "The Parson's Notebook," a popular Wednesday feature recently introduced, is broadcast now at 7:30.

On Friday, glimpses of the Holy Land are brought to us in a program known as "The Land and the Book." "Sanctuary," originating in the Moody Church, brings us Miss Zoe Winingar in fifteen minutes of organ music at 6:15, and at 7:00 o'clock the weekly Sunday School lesson is broadcast.

"HYMNS YOU LOVE TO SING"

Recently the seventy-fifth consecutive program of "Hymns You Love to Sing" was broadcast over W-M-B-I. This feature, heard at present on Wednesday afternoons at 3:30, was originated by Lucille and Bob Parsons and introduced on the air in the fall of 1936. At present Mr. and Mrs. Parsons are assisted by Ruth Wallin and Elliott Lindblad, who contribute to the program vocally as well as instrumentally.

The Station

**DEDICATED WHOLLY TO
THE SERVICE OF
OUR LORD AND SAVIOUR
JESUS CHRIST**

TRACT LEAGUE RECEIVES ENCOURAGING RESPONSE

That the W-M-B-I Tract League, heard each Wednesday afternoon at 4:30 during the spring and summer months, has helped many Christians to realize the importance and fruitfulness of tract distribution, is attested to by the ready and continuous response the broadcast receives.

The primary purpose of the league is threefold: to encourage listeners in giving out gospel literature, to extend helpful suggestions as to how to meet the problems which arise in the distribution of the printed word, and to guide in the selection of tracts. Frequent communications coming from those who formerly felt they could do nothing in the line of Christian service, but who have since entered into a fruitful ministry of tract distribution, indicate that the purpose of the league is being fulfilled and is receiving the Lord's blessing and approval.

MIDNIGHT HOUR TIME CHANGE

To those of our listeners interested in the Midnight Hour, attention is called to the change in time of the broadcast, which is now from 2:00 to 3:00 A.M., Central Daylight Saving Time.

FOUND BY THE AIR WAVES

Letters from Listeners

"When you were reading the book, *Guided Hearts*, it blessed my soul and gave me new light on life. Through the reading of that book I gave my heart back to Jesus, who died on the cross for me that I might be saved. I want to thank you for your prayers, and by His grace I intend to be His child."—Illinois.

Enjoys Polish Broadcast

"My mother is eighty-four years old and especially enjoys the broadcast in the Polish language, for Polish is all she can speak. I enjoy it too, for I also understand Polish. . . . Praise the Lord that I got saved through the radio message from your station."—Wisconsin.

Broadcast Heard in Auto

"En route to the busy part of our small city, I passed the high school, with many cars parked and with young people also 'parked' in many of the cars, with their lunches, or enjoying a chat. In the car nearest me were young lads, no doubt of high school age. They were listening to a radio broadcast with music and song. Never thinking that it would be otherwise than popular songs of the day, I slackened my pace to learn the nature of the program, and how my heart rejoiced to hear that it was a sacred song, and none other than the song 'Just as I am without one plea,' coming from W-M-B-I Midday Hour. . . . The singers were sending out the gospel in song, and these young people were enjoying the broadcast. . . ."—Illinois.

MONTHLY PROGRAM OF STATION W-M-B-I

Daylight Saving Time

Sunday, June 5, 12, 19, 26

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Sunday Organ Melodies
12:45 P.M.—W-M-B-I Round Table
1:00 P.M.—Men's Voices in Song
1:15 P.M.—Message
1:30 P.M.—Young People's Program
2:00 P.M.—W-M-B-I Singers

Monday, June 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Birthdays Anniversary Program
5:00 P.M.—Message
5:15 P.M.—Organ
5:45 P.M.—Message
6:00 P.M.—Guitar Duets
6:15 P.M.—The Crusade of Missions
6:30 P.M.—Music
6:45 P.M.—Question Hour
7:15 P.M.—Piano Meditations
7:30 P.M.—Treasures New and Old
7:45 P.M.—Men's Voices in Song
8:00 P.M.—Music and Message

Tuesday, June 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time

Wednesday, June 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Program
12:00 M.—Midday Hour
3:00 P.M.—International Sunday School Lesson
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—The Three Trumpeters
4:30 P.M.—Tract League
4:45 P.M.—Story Time for Boys and Girls
5:15 P.M.—Memory Gems
5:30 P.M.—Organ
6:00 P.M.—Sacred Varieties
6:30 P.M.—Open-Air Service
7:00 P.M.—Sunset Music
7:30 P.M.—The Parson's Note Book
7:45 P.M.—Devotional Music
8:00 P.M.—Message

Thursday, June 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Music
10:45 A.M.—Echoes from Mission Fields

Friday, June 3, 10, 17, 24

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible
11:05 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Music
3:45 P.M.—Hebrew Christian Program
4:15 P.M.—True Stories in Soul-Winning
4:30 P.M.—Auditorium Choir
5:00 P.M.—Bible Quiz
5:30 P.M.—Musings at Twilight
5:45 P.M.—Music
6:00 P.M.—The Land and the Book
6:15 P.M.—Sanctuary
6:30 P.M.—Evening School
7:00 P.M.—Sunday School Lesson
7:30 P.M.—Sunset Music
8:00 P.M.—Message
2:00-3:00 A.M.—Midnight Hour

Saturday, June 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-Age Bible Study
11:30 A.M.—Church School Program
12:00 M.—Piano and Organ Duets
12:15 P.M.—The Dean's Quarter Hour
12:30 P.M.—Young People's Program
3:00 P.M.—String Choir
3:30 P.M.—Message
4:00 P.M.—"Mother Ruth"
4:30 P.M.—Music
4:45 P.M.—Foreign Language Period



June, 1938

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Institute and Alumni

(Continued from page 554)

Delbert L. Hall '36, and Mrs. Hall '36, Fort Archambault-Tchad, Fr. Equatorial Africa, write of pioneering in Mohammedan territory where the gospel has been preached but once or twice. They report that of the thirty-two present at the field council of the mission last December, fourteen are M.B.I. former students.

Helen McCullough '21, home on furlough from Shanghai, China, where she went in '28, visited friends at the Institute early in May. She expects to return to her field late in August or early in September. Her home address is 810 Francis Ave., Houston, Tex. Miss McCullough says that in spite of conditions the future for missionary work in China is bright, as the opportunity for preaching the gospel to the people is as good or better than ever before.

BORN

To G. P. Shepherd '32, and Mrs. Shepherd (Myrtle Plaxton '33) a son, John Harry, March 8, at Vom, Nigeria, W. Africa.

To H. R. Coulter '37, and Mrs. Coulter (Gwendolyn Morrison '37), a daughter, Shelba Jean, March 1, at Smithfield, Ill.

To Richard Barram '31, and Mrs. Barram (Margaret Phelps '32), a son, Douglas Phelps, April 1, at Kalamazoo, Mich.

To Merold E. Westphal '29, and Mrs. Westphal (Florence E. Blecker '29) a daughter, Elizabeth Blecker, April 23, at Steamboat Springs, Colo.

To Harvey C. Birky '38, and Mrs. Birky (Prudence Habegger '34) a daughter, Grace Anita, April 4, at Fisher, Ill.

To Paul E. Rummel '33, and Mrs. Rummel (LaVerne Sherwood '35), a daughter, Mary Rosalyn, October 22, at Troupsburg, N.Y.

To Gordon C. Olson '32, and Mrs. Olson, a son, Paul Allen, April 14, Berwyn, Ill.

To Hubert Reynhout '34, and Mrs. Reynhout (Doris Rogers '34), a son, Roger Dean, March 11. Mr. and Mrs. Reynhout, of the Ceylon and India General Mission, are stationed at Idgah, Mysore City, South India.

To C. Daniel Andersen '29, and Mrs. Andersen (Martha Andersen '27), twin daughters, Marilyn May and Carolyn Kay, March 29, Panzi, Africa.

To W. A. Hunt '34, and Mrs. Hunt (Minnie Vande Zande '35), a son, Arnold Alfred, December 29, Pisgah, Ala.

MARRIED

John Cornelius Kastelein '37, and Erna Irene Vathaur '37, April 19, Ridgeway, Iowa.

Lewis R. Doty '38, to Helen M. Shriver '29, April 9, at Cicero Bible Church, Cicero, Ill.

James Bisset '38, and Charlotte Ellen Pearsall '38, April 26, Virginia, Minn.

AT REST

Lida Lynn '22, entered upon heavenly rest on April 3, from her home in Kitchener, Ont., Canada, in her fifty-third year.

Olga M. Konopasek '34, received sudden call into the presence of her Lord and Saviour on Sunday, April 24, at her home in Cicero, Ill. She was a beloved worker at the Institute while a student and following graduation, and for the past year has suffered much as an invalid.

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